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MYTHOLOGY;

OR,

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A HISTORY

OF

THE FABULOUS DEITIES

OF

THE ANCIENTS:

DESIGNED TO FACILITATE THE STUDY

OF

HISTORY,

POETRY, PAINTING, &c.

Mary. Monsigny.

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MYTHOLOGY

A HISTORY

THE FABULOUS DEITIES



HISTORY

OF THE

LONDON

WILLIAM ROBERTSON, ROYAL
ACADEMY

TO M^{RS.} PACKE.

MADAM,

THE approbation with which you have been pleased to honour this little WORK, and the hope that it may be of some utility to those young persons of our sex, who are as yet unacquainted with the STUDY of MYTHOLOGY, have been my principal inducements for making it public. You are well acquainted with the motives that engaged me to attempt a compilation of this nature. Convinced that a knowledge of what have been the superstitions and fables of the Ancients is absolutely necessary, in order to comprehend most of the subjects of POETRY, PAINTING, &c. I felt *that* education must be imperfect from which this study is excluded; yet I was embarrassed what books to make choice

choice of for the instruction of my pupils. I knew of none which I could with propriety put into their hands, since I had not met with any on the subject, at least any such as could give them all the information I wished, and which were not liable to the same objection, I mean the indecencies they abound with. These considerations, as you know, Madam, prompted me to attempt this work, though at first with a sole view of being myself the better enabled to fulfil the duties of the trust which you had confided to me, and of neglecting nothing which appeared to me worthy the attention of one who undertakes the important charge of EDUCATION. In this compilation it has been my care to obviate the above objection, by rejecting, as much as it depended on me to do, what I have found exceptionable in books of this kind, and at the same time to give a clear and distinct account of all the principal PERSONAGES and EVENTS of the FABULOUS HISTORY. You, as well as others
of

of my friends, have judged it might become more generally useful than I had at first imagined, or intended ; I therefore offer it to the Public, and if it should meet with any success, it is to the encouragement and assistance you have given me, that I am indebted for it. I cannot help feeling, on this occasion, the timidity natural to a person unaccustomed to stand forth in so conspicuous a light, and perhaps too unequal to the undertaking ; but however unsuccessful this attempt may prove, I shall esteem myself gratified by the generous protection granted it by you, and by being permitted to make this public profession of the perfect Respect, Gratitude, and Attachment with which I am,

MADAM,

Your much obliged and

Most obedient Servant,

MARY MONSIGNY.

of my friends, have judged it right to
come more generally than I had
at first imagined, or intended; I there-
fore offer it to the Public, and it should
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this anxiety may prove, I shall esteem
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of the perfect Respect, Gratitude, and
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Yours much obliged,
Most obedient servant

MARY MONTAGUE

INTRODUCTION.

AS an introduction to this work, it may not be improper to give my young readers some account of the origin and progress of idolatry.

We learn from sacred history, that mankind degenerated very early from the worship of the God: they were, for their crimes, deprived of that knowledge of him which had at first been implanted in their minds by himself. Thus abandoned to the guidance of their own weak reason and vain imaginations, they sunk by degrees into universal depravity, and their enormities became so great, as to provoke their Almighty Creator to destroy the world which he had formed.

After the deluge, and when men began again to multiply, and to form societies, it is believed

they were not without some kind of religious worship; but being chiefly occupied by those cares which were necessary to the preservation of their existence, they were incapable of distinguishing, in the connexion and harmony of the different parts of the universe, the power, wisdom, and goodness of its great Author. They had no idea of one *only* God, the Creator of all things, present in all places, and existing eternally by his own power. Ignorance gave birth to superstition, and superstition produced fear and idolatry. Unable to penetrate into the causes of events which they saw and experienced, and more sensibly affected by the evils which they suffered, than by the good which they enjoyed; they began to conceive there must be some secret power above them, some Divinity, whose protection and favour it was necessary to implore. Sacrifices were offered to this unknown object of their adoration, which they worshiped with more dread than affection, and which they began to represent under various forms, according to the different ideas they entertained of him, and frequently it was under those of the most noxious, and even of the vilest of animals. In some parts of Greece, as well as in Egypt, it was the figure of a serpent, and sometimes the serpent itself, which they made choice of for
their

their protector. They believed it possessed of superior intelligence, because, seeing that it sometimes changed its skin, they imagined it had the power of maintaining itself in perpetual youth, and was therefore immortal. Many other animals, insects, and even inanimate things, were regarded with religious veneration, particularly among the Egyptians. Their principal divinity was the God Apis, which was no other than an ox, and which they worshiped with great solemnity. He had a superb temple in the city of Memphis, and a great number of priests who offered incense on his altar.

Those who inhabited the sea-coasts, observing the tides overflow their shores at the full moon, believed the moon to be the cause of what happened at the times of its different phases, and looked up to it as a powerful Deity. The Asiatics adored the stars, and the Chaldeans, before the first Zoroaster, rendered homage to the Sun, as the Peruvians have since done in another hemisphere. This error must have been very natural to man, since it has had so many sectators both in Asia and America. That glorious luminary which animates all nature, seemed to claim his gratitude for the benefits it dispensed, and of which they imagined it to be

the sole author. In effect, it is not extraordinary, that different nations should have imbibed the same prejudices, with respect to such things as affect the senses, and strike the imagination. Thus the noise, the effects of thunder, were attributed to the power of a superior Being, inhabitant of the air.

It is not so natural to make a *God* of a *Man*, whom we have seen born like ourselves, suffer like ourselves, all the miseries to which human nature is liable, in fine, die, and become food for worms; yet this happened with almost all nations, after the revolution of many ages. Ninus, king of the Assyrians, is said to have established this kind of worship, in honour of his father Belus, or Nimrod, grandson of Noah, and founder of the city of Babylon. To render his name immortal, Ninus caused a statue of him to be made, and commanded his subjects to pay the same reverence to it, as they would have done to Belus, if still alive; ordaining likewise, that this statue should be a sanctuary for offenders, and that it should not be lawful to force them from it to punishment. So great was the veneration which this privilege procured to the memory of the dead prince, that he was believed immortal, and therefore worshiped

shipped as a God under the name of Bel. A magnificent temple was built for him at Babylon, and dedicated with many sacrifices in the two thousandth year of the world. This, according to many writers, was the commencement of idolatry; and the Bel of the Assyrians, was afterwards the Jupiter of the Greeks and Romans. From this pestilential source, the contagion diffused itself into almost all parts of the world, and every nation had its Gods. A man who had performed great actions, who had rendered important services to his country, was deified after his death, and there was scarcely a young warrior of distinguished valour, who was not reputed the son of a God. Thus Bacchus, Perseus, Hercules, &c. were accounted sons of Jupiter, and Alexander the Great was more vain of this title, which he obtained from the Oracle of Jupiter-Ammon, than of all his conquests. Princes, actuated by a false ambition, and an inordinate love of fame, in order to perpetuate their names to future ages, and to obtain divine honours, caused statues of themselves to be made; and such was the servile flattery of subjects, that they scrupled not to erect altars to them, on which they offered incense as to their Gods, and this frequently while they were yet living.

The female Deities were not less numerous than those of the other sex. Semiramis was worshiped by the Assyrians, and Isis by the Egyptians. Many of the Goddesses were esteemed equal in power to any of the Gods except Jupiter alone, who was regarded as supreme over Gods and Men.

When Arts and sciences began to prevail, and a taste for elegant and beautiful compositions had displayed itself among mankind, the Poets (particularly Homer) embellished these fictions, and encreased their credit, by their lively descriptions and harmonious numbers. They assigned to each Deity his particular attributes and functions; they recorded the actions of Gods and Heroes, and celebrated their praises, yet so far were many of these actions from meriting praise, that they would have disgraced men. Not only human weaknesses, but the most shocking vices, were attributed to these supposed Divinities; and the immortal Gods, whose province they believed it to reward virtue, and to punish crimes, instead of being themselves held up as patrons of purity and perfection, were represented as subject to human passions, and capable of committing the most indecent actions. Such examples were
not

not calculated to correct the degenerate nature of man, or to animate him with resolution and firmness to combat against the seductions of pleasure, or the tyranny of the passions. If we reflect upon the miserable gloom of ignorance and superstition with which the world was overspread in those early ages, we shall no longer wonder at the enormities that were committed in it, and we shall be more inclined to commiserate the blindness of those idolators, than to condemn them for what was the natural effect of that blindness. But what is truly worthy our admiration, is the many bright examples of moral rectitude and of heroic virtue which even those times produced. History has transmitted to us the names and deeds of men of every rank and denomination in the pagan world, which Christians need not blush to imitate. There we read of kings who were the protectors and fathers of their people; of citizens, who sacrificed their own interests, their resentments, nay, even their lives to the public good; of wise legislators, who laboured sincerely and effectually to promote the happiness of mankind, and of philosophers, whose studies were all directed to the same object. Some of these last, endued with extraordinary powers of reasoning, and superior to prejudice, seem to have been almost capable

capable of breaking the shackles of idolatry, and of piercing the dark cloud which prevented men from knowing and adoring their Creator. To the comprehensive mind of a Socrates and a Plato, every object in nature announced a Being infinitely wise and just; supreme in power, transcendent in goodness, eternal, and unchangeable. The first of these, and the greatest of all philosophers, was accused of making innovations in the religion of the Greeks, and of ridiculing the multitude of Gods which the Athenians worshipped. For this crime he was condemned to drink hemlock. The composure with which he met death, has been much celebrated, though this was the result, not of his superior genius and extensive knowledge, but of his irreproachable life and exemplary virtue. He conversed with his disciples (who attended him in his prison), and continued to instruct them to his last moments. He reproved their excess of sorrow on his account, and when one of them was expressing his grief at the hardness of his fate, in that he was to suffer, though innocent; the philosopher replied, "Would you then have me die guilty?" Socrates died about 400 years before Christ, in the 70th year of his age.

Such

Such examples among Pagans are proper to animate the zeal of Christians. If nature and reason, unaided by revelation, could operate thus happily, what ought not we to perform? The perusal of the following pages may likewise suggest some useful reflections, and be attended with more solid advantage than it seems at first to promise. Even the Study of the Heathen Mythology may teach us to set a higher value upon our pure religion; for, while we consider these absurd fictions, and deplore the condition of those who were educated in the belief of them, and born as it were slaves to folly and extravagance, must we not be filled with that gratitude which a sense of the inestimable blessings we enjoy so naturally inspires towards him, who is the fountain of light, and the author of all good; who has at length vouchsafed to dissipate those clouds of error; and brightly to illuminate the path which he has destined us to tread?

It must not be imagined that all the Deities, and other personages, whose names and actions are found in the fabulous history, are absolutely fictitious. Many of them had a real existence, though a very different one from that which is there ascribed to them. They were either
Princes

Princes, Generals of Armies, or other persons whose lives and characters were distinguished by extraordinary events or great exploits. The memory of such men was perpetuated, and their actions celebrated with enthusiasm and much exaggeration, till (as has been already observed) they were at length regarded as more than human, and venerated as divine.

The Deities worshiped by the Romans were divided into three ranks or classes. The first class was that of the superior or select Gods, which were honoured with the highest degree of adoration, because they were believed to be eminent in power and glory above the others, and to preside more particularly over the affairs of this world: twelve of these were called *Consentes*, because in affairs of great importance they were admitted by Jupiter into his council. Six of them were males, and six females. Their names were as follows: Jupiter, Apollo, Mercury, Mars, Neptune, and Vulcan; Juno, Minerva, Diana, Venus, Vesta, and Ceres. Their statues were placed in the Forum at Rome, and they were commonly called, without other distinction, the twelve Gods: they were thought to preside over the twelve months of the year, to each was allotted

lotted a month, January to Juno, February to Neptune, March to Minerva, April to Venus, May to Apollo, June to Mercury, July to Jupiter, August to Ceres, September to Vulcan, October to Mars, November to Diana, and December to Vesta. They presided likewise over the twelve celestial signs. To these must be added Bacchus, Saturn, Janus, and Pluto, who were also reckoned among the superior divinities.

The second class comprehend those of inferior power and dignity, and such of the human race whose virtues or heroic deeds had obtained them immortality, and a place among the Gods. These were very numerous.

The third and lower class was innumerable. It consisted chiefly of those who were stiled Sylvan Deities, who inhabited the woods, gardens, fountains, &c. The Nereides, or Sea-Nymphs, and the Penates, or Household Gods, the Genii, the Virtues, &c.

In order to avoid confusion, and to give the greater perspicuity to this work. I shall divide the Deities, &c. into six distinct classes, as follows :

I. The

I. The Celestial Gods and Goddeffes.

II. The Terrestrial Divinities.

III. The Sylvan and Domestic Deities, &c.

IV. The Gods of the Sea; or, the Marine Gods.

V. The Infernal Gods, &c. and

VI. The Demi Gods, Heroes, &c. &c.

In order to avoid confusion, and to give the greater perspicuity to this work, I shall divide the Deities, &c. into six distinct classes, as follows:

I. The

MYTHOLOGY.

CELESTIAL GODS.

JUPITER

APOLLO

MERCURY

MARS

BACCHUS

CUPID.

MYTHOLOGICAL

CELESTIAL CODE.

MARS	JUPITER
BACCHUS	APOLLO
CUPID	MERCURY

JUPITER.

THE first of the celestial Deities was Jupiter, called the King and Father of both Gods and Men. He was the son of Saturn and Ops. According to the Mythologists, Jupiter was saved from destruction by his mother, and entrusted to the care of the Corybantes. Saturn, who had received the kingdom of the world from his brother Titan, on condition of not raising male children, devoured his sons as soon as born; but Ops secreted Jupiter from her husband's cruelty, and gave a stone to Saturn, which he devoured, supposing it to be the child. Jupiter was educated in a cave on Mount Ida, in Crete, and fed, some say, upon goats milk, according to others upon honey. That his cries might not reach the ears of Saturn, the Corybantes, by the command of Ops, beat drums and cymbals continually. When Jupiter was very young, he made war against the Titans, who had imprisoned his father, because he had brought up male children. He was victo-

B

rious

rious, and procured Saturn his liberty; but Saturn becoming jealous of the growing power of his son, conspired against him, and was, for this treachery, driven from his kingdom, and fled for safety to Latium. After which, Jupiter divided the empire of the world with his two brothers, Neptune and Pluto, who had, like him, been preserved by Ops. He reserved for himself the sole dominion of heaven and earth, and gave the empire of the sea to Neptune, and that of the infernal regions to Pluto. The Giants, who were the sons of the earth, rebelled against Jupiter, in order to avenge the death of the Titans, whom he had slain. They hurled immense rocks, and heaped up mountains upon mountains, thinking to scale heaven. So that the Gods, to avoid their fury, fled to Egypt, and there assumed the forms of different animals. This tradition was the cause of the veneration which the Egyptians preserved for so many animals, and of the adoration which they paid them. Jupiter, however, by the assistance of Hercules, entirely overpowered the whole race of the Giants, and inflicted on them the several punishments of which we shall speak hereafter.

Jupiter had many wives of which the following are the names; Metis, one of the Oceanides; Themis,

Themis, a daughter of Cœlus and Terra, and the mother of Dice ; Irene, Eunomia, the Parcæ, &c. Erynome, one of the Oceanides, and mother of the Graces ; Mnemosyne, a daughter of Cœlus and Terra, the mother of the Nine Muses. He likewise espoused his sister Juno, and she seems to have been the only one of his wives who had any share in his power and dignity. Jupiter became sensible likewise to the charms of many other beauties, as well mortals as divinities. The names of the principal of these were ; Latona, the daughter of Cœus the Titan, or, according to Homer, of Saturn. She was the mother of Apollo and Diana. Ceres, the Goddess of Corn and of Harvests. She was likewise the daughter of Saturn, and was the mother of Proserpine. Danae, the daughter of Acrisius, king of Argos, and the mother of Perseus. Danae was confined by her father in a brazen tower, on account of an oracle which had foretold, that his daughter's son would put him to death. Jupiter eluded the precaution, and introduced himself to Danae, by changing himself into a shower of gold. Antiope, the daughter of Nycteus, king of Thebes, had twin sons by Jupiter ; these were Amphion and Zethus. The God took the form of a swan, to introduce himself to Leda, the wife of

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Tyndarus,

Tyndarus, king of Sparta. Leda brought forth two eggs; from one of these sprung Pollux and Helena, and from the other Castor and Clytemnestra. The two former were deemed the offspring of Jupiter, and the others claimed Tyndarus as their father. He carried off Europa, the daughter of Agenor, king of Phenicia, in the form of a bull, and bore her on his back over the sea to Crete. She became the mother of Minos, Sarpædon, and Rhadamanthus. He assumed the habit of Diana, to seduce one of her nymphs, Calisto, daughter of Lycaon, king of Arcadia. Juno, enraged with jealousy, changed Calisto into a bear; but Jupiter made her a constellation of Heaven with her son Arcas, under the name of the Bear. He changed himself into a flame of fire, to warm the heart of Algina, the daughter of Asopus, who was a son of Neptune, and by her had Æacus. He took the shape of Amphytrion, to gain the affections of his wife Alcmena, who was the mother of the Great Hercules. Electra, one of the Oceanides, wife of Atlas, and mother of Dardanus, by Jupiter. Maia, the daughter of Atlas, was the mother of the god Mercury; she was one of the Pleiades, and the most luminous of the seven sisters. Niobe, a daughter of Phoroneus, king of Peloponnesus. She had

had a son called Argus, who gave his name to Argia, or Argolis, a country of Peloponnesus. Laodamia, a daughter of Bellerophon. She had a son called Sarpedon, who was king of Lycia: he went to the Trojan war, to assist Priam against the Greeks, where he was attended by his friend Glaucus: he was killed by Patroclus, after having greatly distinguished by himself by his valour. According to some Mythologists, the prince who assisted Priam, was Sarpedon, the son of Jupiter, by Europa. Protogenia, a daughter of Deucalion and Pyrrha, had likewise a son by Jupiter, Æthlius, who was the father of Endymion, Semele, a daughter of Cadmus and of Hermione, the daughter of Mars and Venus; she was tenderly beloved by Jupiter, but Juno, determined to punish this rival, and the rather, because she hated all the house of Cadmus. She took the form of Boroë, Semele's nurse, to visit her. Semele listened to her artful suggestions, by which she was persuaded to entreat her lover, as a proof that he really was Jupiter, to visit her with the same pomp and splendour as when he approached the queen of Heaven. This rash request was heard with horror by the God; but, as he had already sworn by the Styx, to grant whatever she required, he came to her attended

by the clouds, the lightning, and thunder-bolts. The mortal nature of Semele could not endure so much majesty, and she was instantly consumed with fire. The child, however, of which she was pregnant, was preserved by Mercury, and was called Bacchus. Some say that Jupiter enclosed him in his own thigh, till the time of his birth was accomplished. Io, the daughter of Inachus, who founded the kingdom of Argos, was priestess of Juno. Jupiter became enamoured of her, but Juno, jealous of his intrigues, discovered the object of his affection, and surprised him in the company of Io. Jupiter changed his mistress into a beautiful heifer; but the Goddess, who perceived the fraud, obtained from her husband the animal, whose beauty she pretended to admire, and Juno committed her to the care of Argus, who had an hundred eyes. Jupiter, in the mean time, anxious for the safety of Io, sent Mercury to destroy Argus, and to restore her to liberty. Io, though freed from the vigilance of her keeper, was still persecuted by Juno, who sent a malicious insect to torment her. She wandered over a great part of the earth, and crossed the sea, till at length she stopped on the banks of the Nile, still exposed to the torments of Juno's insect. Here, at her entreaties, Jupiter restored

restored her to her proper form, and she brought forth Epaphus ; she afterwards married Telegonus, king of Egypt, or, according to some, Osiris, and she treated her subjects with so much mildness and humanity, that, after her death, she received divine honours, and was worshipped under the name of Isis.

The power of Jupiter was supposed to extend over all the Deities, and every thing was subservient to his will, except the Fates. From him mankind received their blessings and their miseries, and they believed him to be acquainted with every thing past, present, and to come. The sins of mankind, it is related, were become so enormous, that Jupiter resolved to visit the earth, in order to punish wickedness and impiety. He came to Arcadia, where he was announced as a God, and the people began to pay proper adoration to his divinity. Lycaon, however, the king of that country, who used to sacrifice all strangers to his wanton cruelty, laughed at the pious prayers of his subjects, and to prove the divinity of the God, he served up human flesh on his table. This impiety so irritated Jupiter, that he instantly destroyed the house of Lycaon, and changed him into a wolf.

The worship of Jupiter was universal, and surpassed that of all the other Gods in solemnity. His altars were not stained with the blood of human victims, like those of Saturn and Diana; but he was pleased with the sacrifice of goats, sheep, and white bulls. The Oak is sacred to him, because he first taught mankind to live upon acorns. He is generally represented as sitting upon a golden or ivory throne, holding in one hand thunderbolts, just ready to be hurled; and, in the other, a sceptre of cypress. His looks express majesty, his beard flows long and neglected, and the eagle stands with expanded wings at his feet. He is sometimes represented with the upper parts of his body naked, and those below carefully covered; as if to shew that he is visible to the Gods above, but is concealed from the sight of the inhabitants of the earth. At Olympia he was represented with a crown like olive-branches: his mantle was variegated with different flowers, particularly by the lilly, and the eagle perched on the top of the sceptre which he held in his hand. The Cretans represented Jupiter without ears, to signify, that the sovereign master of the universe ought not to give a partial hearing to any particular person, but be equally candid and propitious to all. At Lacedæmon, he appeared with

with four heads, that he might seem to hear with greater readiness the different prayers and solicitations which were daily addressed to him from every part of the earth. Jupiter had several oracles, the most celebrated of which were those of Dodona, and Ammon in Lybia. It is said, that having ordered Vulcan to open his head, Minerva, the Goddess of Wisdom and of Arms, sprung from his brain.

The surnames of Jupiter were numerous, many of which he received from the places or functions over which he presided. He was severally called Jupiter Ammon, Feretrius, Inventor, Elicius, Capitolinus, Latialis, Pistor, Sponsor, Herceus, Anxurus, Victor, Maximus, Optimus, Olympius, Fluvialis, &c. but most commonly he is called Jove or Jupiter.

According to Varro, Diodorus, and Cicero, there were many persons of the name of Jupiter; and, it is conjectured, that to him of Crete, who passed for the son of Saturn and Ops, the actions of all the rest have been attributed.

APOLLO.

APOLLO, son of Jupiter and Latona, called also Phœbus or Sol, which is the sun. According to Cicero there were four persons of this name. The first was son of Vulcan, and the tutelary God of the Athenians. The second was the son of Corybas, and born in Crete, for the dominion of which he disputed even with Jupiter himself. The third was son of Jupiter and Latona, and came from the nations of the Hyperboreans to Delphi. The fourth was born in Arcadia, and called Nomion, because he gave laws to the inhabitants. To the son of Jupiter and Latona, all the actions of the others seem to have been attributed. The Apollo, son of Vulcan, was the same as the Orus of the Egyptians, and was the most ancient; from him the actions of the three others, who seem to have been of a Grecian origin, have been copied. The tradition, that the son of Jupiter was born in the floating island of Delos, is taken from the Egyptian Mythology, which asserts, that the son of Vulcan, which is supposed to

to be Orus, was saved by his mother Isis, from the persecution of Typhon, and entrusted to the care of Latona, who concealed him in the island of Chemmis. When Latona was pregnant, Juno, ever jealous of her husband's amours, raised the serpent Python to torment Latona, who was refused a place where to give birth to her children, till Neptune was moved at the severity of her fate, and raised the island of Delos from the bottom of the sea, where she brought forth Apollo and Diana. The former, as soon as he was born, destroyed with arrows the serpent Python, who persecuted his mother, hence he was called Pythius. He was accounted the God of all the fine Arts; of medicine, music, poetry, and eloquence; of all which he was deemed the inventor. He had received from Jupiter the knowledge of futurity, and he was the only one of the Gods, whose oracles were in general repute all over the world.

When his son, Esculapius, had been killed with the thunders of Jupiter, for raising the dead to life, Apollo, in his resentment, killed the Cyclops who had fabricated the thunder-bolts. Jupiter was incensed at this violence, and he banished Apollo from Heaven, and deprived

him of his dignity. The exiled Deity came to Admetus, king of Theffaly, and hired himself to be one of his shepherds, in which ignoble employment he remained nine years, and from which circumstance he was called the God of Shepherds. During his residence in Theffaly, he rewarded the kind treatment of Admetus. He gave him a chariot drawn by a lion and a bull, with which he was able to obtain in marriage, Alceste, the daughter of Pelias; and soon after, the Parcæ, at the request of Apollo, granted that Admetus might be redeemed from death, if another person laid down his life for him. Apollo assisted Neptune in building the walls of Troy; and when Laomedon, the king of the country, refused him the promised reward, he destroyed the inhabitants by a pestilence: he, with his sister Diana, killed in one day, the seven sons and seven daughters of Niobe, as well as her husband, because she had the imprudence, not only to prefer herself to Latona, whom she despised on account of her having had only two children, but she even insulted her, and ridiculed the worship which was paid to her, alledging that she had a better claim to altars and sacrifices than the mother of Apollo and Diana. Niobe, struck with mortal grief at the sudden loss of all she held so dear,

dear, wept incessantly, and was at last chang'd into a stone. Marsyas, a celebrated piper of Celænæ, in Phrygia, was flead alive by Apollo, for having dared to challenge him to a trial of his skill as a musician. Midas, a king of Phrygia, having had the imprudence to assert, that the God Pan was superior to Apollo in singing and playing on the flute, the offended Deity, for this rash opinion, changed his ears into those of an ass, to shew his ignorance and stupidity. Midas endeavoured to conceal this disgrace from his subjects, but it was perceived by one of his servants, who being unable to keep the secret, yet afraid to reveal it (apprehending the king's resentment), he dug a hole in the earth, and putting his mouth to it, whispered these words, "*King Midas has asses ears,*" then filling up the place he left it; but the poets say that a number of reeds grew on that place, which, when agitated by the wind, always uttered the very words which had been buried beneath, and published to the world, that Midas had the ears of an ass. Some have endeavoured to explain the fable of the ears of Midas, by a supposition that he kept a number of informers and spies, who were continually employed in gathering every seditious word which might drop from the mouths of his subjects.

The

The favourites of Apollo were; Leucothoe, a daughter of king Orchamus: To introduce himself to her with greater facility, he assumed the shape and features of her mother; but Clytia, who was herself in love with Apollo, prompted by jealousy, discovered the whole intrigue to the father of her rival, who caused his daughter to be buried alive. The lover, unable to save her from death, sprinkled Nectar and Ambrosia on her tomb, which penetrating to the body, changed it into a beautiful tree, which bears frankincense. Daphne, a daughter of the River Peneus, or, of the Ladon, by the Goddess Terra: The passion of Apollo for her, had been raised by Cupid, with whom the former, proud of his victory over the Serpent Python, had disputed the power of his darts. Daphne heard with horror the addresses of the God, and endeavoured to avoid his importunities by flight; Apollo pursued her, and Daphne seeing him ready to overtake her, entreated the assistance of the Gods, who immediately changed her into a laurel. Apollo afterwards crowned his head with the leaves of the laurel, and ordained that *that* tree should be for ever sacred to him. Isle, a daughter of Macareus, the son of Lycaon: Apollo, to obtain her confidence, took the form of a shepherd
to

to whom she was attached. Bolina, a virgin of Achaia, who rejected his addresses, and threw herself into the sea to avoid his importunities. The God made her immortal. There is a city which bears her name in Achaia. Coronis, a daughter of Phlegias, a son of Mars, and king of the Lapithæ in Thessaly. She was the mother of Esculapius, but was killed by Apollo, before the birth of her son, on account of her criminal partiality to Ischys the Thessalian. Esculapius, however, was taken from his mother when she was on the funeral pile, and preserved by Mercury. Cyrene, a daughter of the River Peneus, of whom Apollo became enamoured; he carried her to that part of Africa which is called Cyrenaica, where she brought forth Aristæus. Chione, a daughter of Dædalion, by whom Apollo had a son, named Philammon, who became an excellent musician. Acacallis, a nymph, mother of Philander and Phylacis: they were exposed to the wild beasts in Crete, but a goat giving them her milk, preserved them. Calliope, one of the Muses, daughter of Jupiter and Mnemosyne. She is said to be the mother of Orpheus, by Apollo. Perseis, one of the Oceanides, mother of Pasiphae (who married Minos, king of Crete), and of the sorceress Circe. Clemene,

one

one of the Oceanides, and the mother of Phaeton: this young man was of a lively disposition, and a handsome figure; he became a favourite of Venus, who entrusted him with one of her temples. Seeing himself thus distinguished by the Goddess, he grew vain and aspiring; and when told by Epaphus, the son of Io, that he ought to check his pride, for that he was not as he imagined, the son of Phœbus: Phaeton resolved to know his true origin, and, by the advice of his mother, he visited the palace of the Sun. He begged Phœbus, that if he really was his father, he would give him incontestible proofs of his paternal tenderness, and convince the world of his legitimacy. Phœbus swore by the Styx, that he would grant whatever he required; and no sooner had he pronounced that oath, than Phaeton demanded his permission to drive his chariot for one day. Phœbus represented the impropriety of such a request, and the dangers to which it would expose him, but in vain; and as the oath was inviolable, and Phaeton unmoved, the father instructed his son how to proceed in his way through the regions of the air. His explicit directions were forgotten, or rather not attended to; and no sooner had Phaeton received the reins from his father, than he betrayed his ignorance and incapacity

incapacity of guiding the chariot. The flying horses became sensible of the confusion of their driver, and immediately departed from the usual track. Phaeton repented too late of his rashness, and already Heaven and earth were threatened with an universal conflagration; when Jupiter, who had perceived the disorder of the horses of the sun, struck their driver with one of his thunder-bolts, and hurled him headlong from Heaven into the river Po. His body, consumed with fire, was found by the nymphs of the place, and honoured with a decent burial. His sisters, mourning day and night his unhappy end, were at last changed into poplars by Jupiter. According to those who explain this poetical fable, Phaeton was a Ligurian Prince, who studied astronomy, and in whose age the neighbourhood of the Po was visited with uncommon heats.

Apollo had a great affection for young Hyacinthus, whom he killed accidentally with a quoit. He was much afflicted at this misfortune, and changed the blood of his favourite into a flower which bears his name. His body was placed among the constellations. Cyparissus, another youth, was much beloved by Apollo. Having killed a favourite stag of the God;
be

he was so grieved at it that he pined away, and was changed by Apollo into a cypress tree.

Apollo is represented as a tall, beardless young man, with long hair, and a handsome shape, holding in his hand a bow, and sometimes a lyre, which he is said to have received from Mercury, and to have given him in return, the famous Caduceus, with which Apollo was wont to drive the flocks of king Admetus. His head is generally surrounded with beams of light, and crowned with laurel. He was the Deity, who, according to the notions of the ancients, inflicted plagues, and his power was universally acknowledged. He had temples and statues in every country, particularly in Egypt, Greece, and Italy. His statue, which stood upon Mount Actium, as a mark to mariners to avoid the dangerous coast, was particularly famous, and it was seen at a great distance upon the sea. As he presided over poetry, Apollo was often seen on Mount Parnassus with the Nine Muses. His most famous oracles were at Delphi, Delos, Claros, Tenedos, Cyrrha, and Patara. His most splendid temple was at Delphi, where every nation and individual made considerable presents when they consulted the oracle. Augustus, after the
battle

battle of Actium, built a temple to this God on Mount Palatine, which he enriched with a valuable library. The famous Colossus at Rhodes was a statue of Apollo: it was one of the Seven Wonders of the World. The cock, the grasshopper, the wolf, the crow, the swan, the hawk, the olive, the laurel, the palm tree, &c. were all sacred to Apollo; and in his sacrifices wolves and hawks were offered, as being the natural enemies of the flocks, over which he presided. Bulls and lambs were also immolated to him. Apollo, besides the surnames already mentioned, was likewise called Delius, Cynthius, Pæan, Delphicus, Lycius, Clarius, Ismenius, Vulturius, Smintheus, &c.

MERCURY.

MERCURY.

MERCURY, the son of Jupiter and Maia. He was called by the Greeks, Hermes. There was no less than five of this name according to Cicero. A son of Cœlus and Lux; a son of Valens and Coronis; a son of the Nile; the son of Jupiter and Maia; and another, a great philosopher among the Egyptians, who was called by them Hermes, and Mercurius Trismegistus. To the son of Jupiter and Maia, the actions of all the rest have been probably attributed, as he is the most famous of them all. Mercury was the messenger of the Gods, and of Jupiter more particularly: He was the patron of travellers and of shepherds. It was his office to conduct the souls of the dead into the infernal regions; and he not only presided over orators and merchants, but he was also the God of Thieves, and all dishonest persons. He was supposed to have been born on Mount Cyllene, in Arcadia, and entrusted to the care of the Seasons. Mercury
gave

gave an early proof of his craftiness and dishonesty, in stealing the oxen of Admetus, which Apollo 'tended. He gave another proof of his thievish propensity, by taking also the quiver and arrows of the divine shepherd ; and he increased his fame by robbing Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of many of his mechanical instruments. These specimens of his art recommended him to the notice of the Gods : he was their ambassador, and was concerned in all treaties and alliances. As the messenger of Jupiter, Mercury was entrusted with all his secrets, and the confidant of his amours. He was presented by him, with a winged cap, called *Petagus*, and with wings for his feet, called *Talaria*. He had also a short sword, called *Herpe*, which he lent to Perseus, when that hero went to attack the Gorgons. With these he was enabled to go into whatever part of the universe he pleased, with the greatest celerity ; and he had besides the power of becoming invisible, and of assuming whatever shape he thought proper. The invention of the lyre and its seven strings is ascribed to Mercury. This he gave to Apollo, and received from him in exchange the celebrated Caduceus, which is a winged rod, encircled

circled by a couple of serpents, and by means of which he was said to possess the faculty of deciding controversies, and composing differences. From hence ambassadors, who are sent to make peace, are called *Caduceatores*. In the wars of the giants against the Gods, Mercury shewed himself brave, spirited, and active. He delivered Mars from the long confinement which he suffered from the superior power of the Aloides. He purified the Danaides of the murder of their husbands. He tied Ixion to his wheel in the infernal regions. He destroyed the hundred eyed Argus. He sold Hercules to Omphale, queen of Lydia. He conducted Priam to the tent of Achilles, to redeem the body of his son, Hector; and he carried the infant Bacchus to the nymphs of Nyssa. When Mercury was stealing the oxen of Admetus, he was seen by a herdsman whose name was Battus. The God, on perceiving that his theft was discovered, gave Battus a cow, who thereupon promised him secrecy; but Mercury, soon after, to prove his fidelity, came to him in another shape, and enquired if he knew who had stolen the oxen, and which way the thief had led them, promising him both a bull and a cow if he should discover it. Battus was unable to resist this offer, and he revealed
all

all he knew ; when Mercury, enraged at this double treachery, turned Battus into a pumice stone.

Mercury accompanied Jupiter when he travelled in disguise over Asia. The Gods came to a small cottage where Philemon, an aged peasant, with his wife, Baucis, lived contented and happy in their humble station. These good people received their unknown guests with such cheerful hospitality, that the deities to recompence their virtue, metamorphosed their dwelling into a magnificent temple, of which Philemon and Baucis were made priests. After they had lived happy to an extreme old age, they died both at the same hour, according to their own request, that one might not have the sorrow of surviving the other. Their bodies were at the same instant changed into two yew-trees before the door of the temple.

The children of Mercury were numerous, as well as his amours. He was father of Autolycus, by Chione; of Myrtilus, by Cleobula; of Lybys, by Lybias; of Echion and Eurytus, by Antianira; and of Prylis, by Issa. He was also father of Hermaphroditus, by Venus; of
Eudorus,

Eudorus, by Polimela; of Pan, by Dryope; and of Cephalus, by Herse, a daughter of Cecrops, king of Athens. Mercury disclosed his love for Herse, to her sister Aglauros, in the hope of obtaining an easy admittance to his mistress by her means; but Aglauros, through jealousy, discovered the amour. The God was so incensed at her behaviour, that he struck her with his caduceus, and changed her into a stone.

The worship of Mercury was well established; particularly in Greece, Egypt, and Italy. He was worshiped at Tanagra in Boeotia, under the name of Criophorus, and represented as carrying a ram on his shoulders; because he delivered the inhabitants from a pestilence, by directing them to carry a ram in that manner round the walls of their city. The Roman merchants yearly celebrated a festival on the fifteenth of May, in honour of Mercury, in a temple near the Circus Maximus. A pregnant sow was then sacrificed, and sometimes a calf; and particularly the tongues of animals were offered to him by throwing them into the fire, as he was the patron of eloquence, of which the tongue is the organ. After the votaries had sprinkled themselves

selves with water, with laurel leaves, they offered prayers to the Divinity, and entreated him to be favourable to them, and to forgive whatever artful measures, false oaths, or other deceits they had made use of in the pursuit of gain.

Mercury sometimes appears on monuments, with a large cloak round his arm, or tied under his chin. The chief ensigns of his power and offices are his Caduceus, his Petasus, and his Talaria. Sometimes he is represented sitting upon a cray-fish, holding in one hand his Caduceus, and in the other the claws of the fish. At other times he is seen like a young man without a beard, holding in one hand a purse, as being the tutelar God of Merchants, with a cock on his wrist, as an emblem of vigilance, and at his feet a goat, a scorpion, and a fly. Sometimes he rests his foot upon a tortoise. In Egypt his statues represented him with the head of a dog, whence he was often confounded with Anubis, and received the sacrifice of a stork. Offerings of milk and honey were made to him, because he was the God of Eloquence, whose powers are sweet and persuasive. Sometimes his statues represent him without arms, because, according to some,

the power of speech can prevail over every thing, even without the assistance of arms; and sometimes to denote his skill in making peace, he was painted with chains of gold flowing from his mouth, with which he linked together the minds of those who heard him.

Mercury had many surnames and epithets. He was called Cyllenius, Caduceator, Aca-cetos, from Acacus, an Arcadian, Acacesius, Tricephalos, Triplex, Chthonius, Camillus, Agoneus, Delius, Arcas, &c.

MARS.

MARS, the God of War amongst the ancients, was the son of Jupiter and Juno, or of Juno alone, according to Ovid, by the touch of a flower shewn her by Flora, in the plains near Olenus. The education of Mars was entrusted by Juno to the God Priapus, who instructed him in all the manly exercises. His trial, before the celebrated court of the Areopagus, according to the authority of some authors, for the murder of Hallirhotius (who had offered violence to his daughter Alcippe), forms an interesting epocha in history. In the wars of Jupiter and the Titans, Mars was seized by Otus and Ephialtes, and confined during fifteen months, after which Mercury procured him his liberty. In the Trojan war, Mars interested himself on the side of the Trojans, and defended the favourites of Venus with great activity. His amours with that Goddess have been much celebrated. The God of War obtained her affection; but Vulcan being informed of the intrigue by Apollo, made a net, of which

the workmanship was so fine as to render it imperceptible. In this net he caught the two lovers, and exposed them to the ridicule and satire of all the Gods, till Neptune prevailed upon him to set them at liberty. This discovery so incensed Mars, that he changed into a cock his favourite Alectrion, whom he had stationed at the door of the house to watch the approach of the sun, and Venus also shewed her resentment, by persecuting, with the most inveterate fury, the children of Apollo.

Mars was father of Cupid, Anteros, and Harmonia, by the goddess Venus. He had Ascalaphus and Ialmenus, who were at the Trojan war, by Aftyoe, a daughter of Aëtor; Alcippe, by Aglauros, a daughter of Cecrops; Molus, Pylus, Evenus, and Thestius, by Demonice, the daughter of Agenor; and Tereus, by the nymph Bistonis. Besides these, he was the reputed father of Romulus, Œnomaus, Bythis, Thrax, Diomedes of Thrax, &c. Tereus, son of Mars and Bistonis, was king of Thrace. He married Procne, a daughter of Pandion, king of Athens. Procne had a sister named Philomela, whom she tenderly loved, and finding herself unhappy at being separated from her, she entreated her husband

to go to Athens, and bring her sister to Thrace. Tereus complied with his wife's request; but he had no sooner obtained Pandion's permission to conduct Philomela to his kingdom, than he became enamoured of her, and resolved to gratify his passion. He dismissed the guards which Pandion had appointed to attend his daughter, and conveyed her to a lonely castle, where he offered her violence, and afterwards cut off her tongue, that she might not be able to discover his barbarity, and the indignities which she had suffered. He then left her confined in the castle, and, after having taken every precaution to prevent a discovery, he returned to Procne, and told her, that Philomela had died by the way, and that he had paid the last sad offices to her remains. Procne, at this sad intelligence, put on mourning for the loss of Philomela, but a year had scarcely elapsed, before she was secretly informed that her sister was not dead. Philomela, during her captivity, described on a piece of tapestry her misfortunes, and the brutality of Tereus, and privately conveyed it to Procne, who was going to celebrate the orgies of Bacchus when she received it. She disguised her resentment, and, as during the festivals of the God of Wine she was permitted to rove about the country, she

hastened to deliver her sister from confinement, and to concert with her how to punish the cruelty of Tereus. She murdered her young son Itylus, and served him up as food before his father during the festival. Tereus, in the midst of his repast, calling for his son, Procne immediately told him that he was then feasting on his flesh, and at the same instant Philomela appeared, and by throwing on the table the head of Itylus, convinced the monarch of the vengeance which the two sisters had taken on him. He drew his sword to punish them both, but at the instant he was going to stab them to the heart, he was changed into a Hoopoe, Philomela into a nightingale, Procne into a swallow, and Itylus into a pheasant. This tragical scene happened at Daulis in Phocis, but Pausanias and Strabo, who mention the story, are silent about the transformation, and the former observes, that Tereus, after this bloody repast, fled to Megara, where he destroyed himself. The inhabitants of the place raised a monument to his memory, where they offered yearly sacrifices. It was on this monument, that the birds called Hoopoes were first seen, hence the fable of his Metamorphosis. Procne and Philomela died through excess of grief and melancholy; and as the nightingale's and the

the swallow's voice is peculiarly plaintiff and mournful, the poets have embellished the fable, by supposing, that the two unfortunate sisters were changed into those birds.

Mars presided oves gladiators, and was the God of hunting, and whatever exercises or amusements have something manly and warlike in them.

The worship of Mars was not very universal among the ancients. His temples were not very numerous in Greece ; but in Rome he received the most unbounded honours, and the warlike Romans paid great homage to a Deity, whom they esteemed as the patron of their city, and the father of the first of their monarchs. His most celebrated temple at Rome was built by Augustus, after the battle of Philippi. It was dedicated to Mars *Utor*, or the avenger. His priests among the Romans were called *Salii* : they were first instituted by Numa, and their chief office was to keep the sacred Ancyle or shield, which was supposed to have fallen down from heaven.

Mars was generally represented in the naked figure of an old man, armed with a helmet, a pike,

pike, and a shield. Sometimes he appeared in a military dress, with a long flowing beard, and sometimes without. He usually rode in a chariot drawn by furious horses, which the poets call flight and terror, and which were conducted by Bellona, the Goddess of War, who was by some called the sister of Mars, and by others his daughter, or his wife. She appears with dishevelled hair, arm'd with a whip, and carries likewise a lighted torch. The altars of Mars were stained with the blood of the horse, on account of his warlike spirit, and of the wolf, on account of its voracity. Magpies and Vultures were also offered to him, because of their greediness and ferocity. The Scythians generally offered him asses, and the people of Caria dogs. The weed called dog-grass was sacred to him, because it grows, as it is reported, in places which are fit for fields of battle, or where the earth has been stained with the effusion of human blood.

The surnames of Mars are not numerous. He was called Gradivus, Mavors, Quirinus, Salisubulus, among the Romans. The Greeks called him Ares; and he was the Enyalus of the Sabines, the Camulus of the Gauls, and the Mamers of Carthage.

BACCHUS.

BACCHUS.

BACCHUS was the son of Jupiter and Semele. The manner of his birth has been already related in the account which has been given of the amours of Jupiter, as well as his being carried by Mercury as soon as born to the Nymphs of Nyfa ; but there are different traditions concerning the manner of his education. Ovid relates, that he was brought up by his Aunt Ino, and afterwards entrusted to the care of the Nymphs of Nyfa ; and Apollonius says, that he was carried by Mercury to a Nymph in the Island of Eubœa, whence he was driven by the power of Juno, who was the chief Deity of the place. Some maintain that Naxos can boast of being the place of his education, under the Nymphs, Philia, Coronis, and Clyda. Pausanias relates a tradition which prevailed in the town of Brasæ, in Peloponnesus, and accordingly mentions, that Cadmus, the Father of Semele, so soon as he was informed of his daughter's amours, shut her up with her child, lately born, in a coffer,

and exposed them on the sea. The coffer was carried safe by the waves on the coasts of Braſiæ ; but Semele was found dead, and the child alive. Semele was honoured with a magnificent funeral, and Bacchus was properly educated. This diverſity of opinions ſhews that there were many of the ſame name. Diodorus ſpeaks of three, and Cicero of a greater number ; but among them all, the ſon of Jupiter and Semele ſeems to have obtained the merit of all the reſt. The three perſons of the name of Bacchus, which Diodorus mentions, are, the one who conquered the Indies, and who is ſurnamed the bearded Bacchus. A ſon of Jupiter and Proſerpine, who is repreſented with horns ; and the ſon of Jupiter and Semele, called the Bacchus of Thebes. Thoſe mentioned by Cicero, are a ſon of Proſerpine, a ſon of Niſus, who built Nyſa ; a ſon of Caprius, who reigned in the Indies ; a ſon of Jupiter and the Moon ; and a ſon of Thyone and Niſus. Bacchus is the Oſiris of the Egyptians, and his ſtory is taken from the Egyptian traditions concerning that ancient king, Bacchus, who aſſiſted the Gods in their wars againſt the giants, and was cut to pieces ; but the ſon of Semele was not then born. This tradition therefore is taken from the History of Oſiris, who

who was killed by his brother, Typhon; and the worship of Osiris was introduced by Orpheus into Greece, under the name of Bacchus.

Bacchus, in his youth, was taken asleep in the island of Naxos, and carried away by some mariners. The God, to punish their temerity, transformed them all into dolphins, except the Pilot, who had expressed some concern at his misfortune. His expedition into the East is celebrated. He marched at the head of an army composed of women, as well as of men, all inspired with a divine fury, and armed with Thyrsuses, Cymbals, and other musical instruments. The leader was drawn in a chariot by a lion, and a Tyger; and was accompanied by Pan, Silenus, and all the Satyrs. His conquests were easy and without bloodshed. The people readily submitted, and gratefully elevated to the rank of a God, the Hero who taught them the use of the vine, the cultivation of the earth, and the manner of making honey. But Bacchus, notwithstanding his benevolence to mankind, was relentless in punishing all want of respect to his divinity, and the vengeance which he took on Pentheus, King of Thebes, and on Lycurgus, King of Thrace, ought not to be omitted. Pentheus

refused to acknowledge the divinity of Bacchus, and even forbade his subjects to pay adoration to that God; and when the Theban women had gone of the City, to celebrate the Orgies of Bacchus, Pentheus, apprized of the debauchery which attended this solemnity, ordered the God himself, who conducted the religious multitude, to be seized: his orders were obeyed with reluctance; but, when the doors of the prison, in which Bacchus had been confined, opened of their own accord, Pentheus became more irritated, and commanded his soldiers to destroy the whole band of Bacchanals: this, however, was not executed, for Bacchus inspired the Monarch with an ardent desire of seeing the celebration of the Orgies. Accordingly, he hid himself in a wood on Mount Citheron, from whence he could see all the ceremonies. But here his curiosity soon proved fatal to him; he was perceived by the Bacchanals, and they all rushed upon him. His mother was the first who attacked him, and her example was instantly followed by her two sisters, Ino and Autonoe, and his body was torn to pieces. Lycurgus, according to the Mythologists, drove Bacchus out of his territories, and abolished his worship, for which impiety he was severely punished by the God. He put his own son
Dryas

Dryas to death in a fit of frenzy, and he afterwards cut off his own legs, mistaking them for vine-boughs. He was put to death by his own subjects, who had been informed by an oracle, that they should not taste wine till Lycurgus was no more. This fable is explained by observing that the aversion of Lycurgus for wine, over which Bacchus presided, arose from the filthiness and disgrace of intoxication, and therefore the Monarch wisely ordered all the vines of his dominions to be cut off, that himself and his subjects might be preserved from the extravagance and debauchery which is produced by too free an use of wine. Another instance of the severity of Bacchus, to those who neglected his worship, may be found in the example of the three daughters of Minyas, king of Bœotia; who despising the sacrifices of this God, and staying at home spinning, while the Orgies were celebrating, were changed into bats.

Bacchus went down to Hell to recover his mother, whom Jupiter made a Goddess, under the name of Thyone.

The story of Midas, King of Phrygia, who has already been mentioned under the article of Apollo,

Apollo, must here find a place. The hospitality with which he had treated Silenus, the Preceptor of Bacchus, was liberally rewarded by the God, who permitted him to chuse whatever recompence he pleased. Midas had the imprudence, and the avarice, to demand, that whatever he touched might be turned into gold. His prayer was granted, but he was soon convinced of his injudicious choice; and when the very meats which he attempted to eat, became gold in his mouth, he begged of Bacchus to resume a gift, which must otherwise prove so fatal to him on whom it had been bestowed. He was ordered to wash himself in the river Pactolus, whose sands were converted into gold by the touch of Midas.

The amours of Bacchus were not numerous. He married Ariadne, after she had been forsaken by Theseus in the island of Naxos, and had by her many children; among whom were Cereus, Thoas, CEnopion, Tauropolis, &c. According to some, he was the father of Hymenæus, whom the Athenians made the God of marriage.

As Bacchus was the God of Wine and of Drinking, he is generally represented crowned with

with vine and ivy leaves, with a Thyrsus in his hand. His figure is sometimes that of an effeminate young man, to denote the joys which commonly prevail at feasts, and sometimes that of an old man ; to teach us that wine taken immoderately, will enervate us, impair our health, render us loquacious, and childish like old men, and unable to keep secrets. Bacchus is sometimes represented like an infant, holding a Thyrsus and clusters of Grapes, with a horn. He often appears naked, and riding upon the shoulders of Pan, or in the arms of Silenus, who was his foster-father. He also sits upon a celestial globe, bespangled with stars, and is then the same as the sun, or Osiris of Egypt. According to Pliny, he was the first who ever wore a crown. His beauty is compared to that of Apollo, and like him he is represented with fine hair, loosely flowing down his shoulders, and is said to possess eternal youth. Sometimes he has horns, either because he first taught the cultivation of the earth with oxen, or because Jupiter was said to have appeared to him in the deserts of Libya, under the shape of a Ram, and to have supplied his thirsty army with water. The festivals of Bacchus, generally called Orgies, Bacchanalia, or Dionysia, were introduced into Greece, from Egypt, by Danaus,

and

and his daughters. The infamous debaucheries which arose from the celebration of these festivals are well known. The Egyptians sacrificed pigs to Bacchus, before the doors of their houses, and the goat was generally sacrificed to him, on account of the great propensity of that animal to destroy the vine. The Panther is sacred to him, because in his Indian expedition, he was covered with the skin of that beast. The magpie was his favourite bird, because in triumphs, people were permitted to speak with boldness and liberty. The fir-tree, the yew-tree, the fig-tree, the ivy, and the vine, were all sacred to him.

Among the several names which Bacchus has received, he is called Liber, Bromius, Lyceus, Evan, Thyonæus, Pfilas, &c. which are mostly derived from the places where he received adoration, or from the ceremonies observed in his festivals.

CUPID.

CUPID.

CUPID was a celebrated Deity among the Antients, God of Love, and Love itself. There are different traditions concerning his parents. Cicero mentions three Cupids; one, son of Mercury and Diana; another, son of Mercury and Venus; and the third, son of Mars and Venus. Plato mentions two. Hesiod, the most antient Theogonist, speaks only of one, who, as he says, was produced at the same time as Chaos and the Earth. There are, according to more received opinions, two Cupids, one of which is a lively ingenuous youth, son of Jupiter and Venus; whilst the other, son of Nox and Erebus, is distinguished by his debauchery and riotous disposition. Cupid is represented as a winged infant, naked, with a fillet over his eyes, and armed with a bow and a quiver full of arrows. On gems, and all other pieces of antiquity, he is represented as amusing himself with some childish diversion. Sometimes he appears driving a hoop, throwing a quoit, playing with a Nymph, catching a butterfly, or trying to burn with a torch:

torch : at other times he plays upon a horn before his mother, or closely embraces a swan, or with one foot raised in the air, he in an amusing posture, seems meditating some trick. Sometimes, like a conqueror, he marches triumphantly with a helmet on his head, a spear on his shoulder, and a buckler on his arm ; to intimate that even Mars himself owns the superiority of Love. His power was generally expressed by his riding upon the back of a lion, or on a dolphin, or by breaking to pieces the thunder-bolts of Jupiter. Cupid was worshipped with the same solemnity as his mother Venus ; and as his influence was extended over the heavens, the sea, and the earth, and even the empire of Pluto, his divinity was universally acknowledged, and vows, prayers, and sacrifices, were daily offered to him. According to some accounts, the union of Cupid with Chaos gave birth to men, and all the animals which inhabited the earth, and even the Gods themselves, are the offspring of Love, before the foundation of the world.

Cupid is said by some to have married the Nymph Psyche, and to have carried her into a place of bliss, where he long enjoyed her company. Venus put her to death because she had robbed

robbed the world of her son, but Jupiter, at the request of Cupid granted immortality to Psyche. The word signifies the soul, and this personification of Psyche is posterior to the Augustin age, though still it is connected with ancient Mythology.

CELESTIAL

first part of the reign of
James the First
and the second part of the reign of
James the Sixth
and the first part of the reign of
Charles the First

By
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1772

CELESTIAL

CELESTIAL GODDESSES.

JUNO

MINERVA

VENUS

LATONA

DIANA

AURORA.

JUNO.

JUNO, as has been already observed, was the daughter of Saturn and Ops, and the sister and wife of Jupiter. She was born at Argos; or, according to others, at Samos, and was entrusted with the care of the Seasons; or, as Homer and Ovid mention, to Oceanus and Thetis. Some of the inhabitants of Argolis, supposed she had been brought up by the Three Daughters of the River Asterion; and the people of Stympholus, in Arcadia, maintained that she had been educated under the care of Temenus the son of Pelasgus. Jupiter was not insensible to the charms of his sister; and the more powerfully to engage her confidence, he changed himself into a cuckoo, and raising a great storm, made the air uncommonly chill and cold; under this form he flew to the Goddess all shivering. Juno pitied the cuckoo, and took him into her bosom. The nuptials of Jupiter and Juno were celebrated with the greatest solemnity. The Gods, all mankind, and all the brute creation, attended. Chelone, a young maid, was the only one who refused to
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be present, and who derided the ceremony. For this impiety, Mercury changed her into a tortoise, and condemned her to perpetual silence, from which circumstance the tortoise has always been used as the symbol of silence among the ancients. By her marriage with Jupiter, Juno became the queen of all the Gods, and mistress of Heaven and Earth. Her conjugal happiness, however, was frequently disturbed by the numerous amours of her husband, and she shewed herself jealous and inexorable in the highest degree. Her severity to the mistresses and illegitimate children of Jupiter, was unparalleled. She persecuted Hercules and his descendants with the most inveterate fury; and her resentment against Paris, who had given the golden apple to Venus, in preference to herself, was the cause of the Trojan war, and of all the miseries which overwhelmed the unfortunate house of Priam. Her severities to Latona, Io, and Semele, have been already taken notice of. Those which she exercised upon Ino, the daughter of Cadmus, and her two sons, Learchus and Melicerta, were also remarkable. Their crime was being descended from Venus, whom she hated. The Goddess sent Tisiphone, one of the Furies, to the house of Athamas, king of Thebes, who was the husband of Ino, and she inflamed him with such sudden fury,

fury, that he took Ino to be a lioness, and her children to be two whelps. In this fit of madness, he snatched Learchus from the arms of his mother, and killed him, by dashing him against a wall; upon which Ino fled, and with Melicerta in her arms, threw herself headlong from a high rock into the sea. Neptune, who pitied her fate, transformed her into a Sea-Deity, afterwards called Leucothoe. Melicerta became also a Sea-God, known by the name of Palaemon. The repeated infidelities of Jupiter at last provoked Juno to such a degree, that she retired to Eubœa, and resolved to see him no more; but Jupiter procured a reconciliation by means of the following stratagem. The God, anxious for her return, went to consult Cithæron, king of Plataea, to find some effectual means to break her obstinacy. Cithæron advised him to dress a statue in woman's apparel, to carry it with him in a chariot, and publicly to report it was Plataea, the daughter of Asopus, whom he was going to marry. The advice was followed, and Juno being informed of her husband's intended marriage, repaired in haste to meet the chariot, when discovering the contrivance that had been made use of, she was easily prevailed upon to forgive, and be re-united to Jupiter. But this reconciliation, however

cordial

cordial it might appear, was soon dissolved by new offences; and to silence the complaints of the jealous Goddess, Jupiter had sometimes recourse to violent measures. He even punished the cruelties which she had exercised upon his son Hercules, by suspending her from the heavens by a golden chain, and fastening a heavy anvil to her feet. Vulcan was punished for assisting his mother in this degrading situation; Jupiter kicked him down from heaven, and he broke his leg in the fall. This punishment rather irritated than reclaimed Juno. She resolved to revenge it, and engaged some of the Gods to conspire against Jupiter; but Thetis delivered him from this conspiracy, by bringing to his assistance the famous Briareus. Apollo and Neptune were banished from heaven for joining in the conspiracy, though some attribute their exile to different causes.

Juno brought Jupiter some children, according to Hesiod she was mother of Mars, Hebe, Ilithyia, or Lucina, and Vulcan; and from him we have it, that it was this last, and not Mars, whom she conceived by the touch, or smell of a certain plant or flower. According to others, it was neither Mars nor Vulcan, but Hebe that she brought forth in this manner, and they

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relate that it was after eating some lettuces at the table of Apollo.

The worship of Juno was universal, and even more so than that of Jupiter, according to some authors. Her sacrifices were offered with the greatest solemnity. She was particularly worshipped at Argos, Samos, Carthage, and afterwards at Rome. Her temples were numerous; the most famous of which were at Argos, Olympia, &c. At Rome no woman of bad character was permitted to enter her temple, or even to touch it. Juno protected cleanliness, and presided over marriage and child-birth. She particularly patronized the most faithful and virtuous of the sex, and severely punished incontinence in matrons. She was the Goddess of all power and empire, and the patroness of riches. The ancients generally offered on her altars an ewe-lamb and a sow, the first day of every month. No cows were ever immolated to her, because she assumed the nature of that animal when the Gods fled into Egypt in their war with the Giants. Among the birds, the hawk, the goose, and particularly the peacock were sacred to her. The dittany, the poppy, and the lilly were her favourite flowers; the latter was said to have been

been originally of the colour of the crocus; but Jupiter having placed Hercules, when an infant, at the breast of Juno while she was asleep, some of her milk fell down upon the earth, and changed the colour of the lillies from purple to a beautiful white. Some of the milk also dropped in that part of the heavens, which, from its whiteness, still retains the name of the Milky Way. As Juno's power was extended over all the Gods, she often made use of the Goddess Minerva as her messenger, and even had the privilege of hurling the thunder of Jupiter when she pleased. She is represented sitting on a throne, with a diadem on her head, and a golden sceptre in her right hand. Some peacocks generally sit by her, and a cuckoo is often perched on her sceptre, while Iris behind her, displays the thousand colours of her beautiful rainbow. She is sometimes carried through the air in a rich chariot, drawn by peacocks. The Roman consuls, when they entered upon office, were always obliged to offer her a solemn sacrifice. The Juno of the Romans was called Romana, or Matrona. She was generally represented as veiled from head to foot, and the Roman matrons always imitated this manner of dressing, and deemed

it indecent in a married woman to leave any part of her body, except her face, uncovered.

The surnames of Juno are various; they are derived either from the functions, or things over which she presided, or from the places where her worship was established. She is called Saturnia, Olympia, Samia, Argiva, Lacedæmonia, Telchinia, Candrena, Rescintthes, Prosymna, Imbrasia, Acrea, Citheronia, Bunea, Ammonia, Fluonia, Anthea, Migale, Gemelia, Tropeia, Boopis, Parthenos, Teleia, Xera, Egophage, Hyperchinia, Juga, Ilithyia, Lucina, Pronuba, Caprotina, Mena, Populonia, Lacinia, Sospita, Moneta, Curis, Domiduca, Februay, Opigenia, &c.

IRIS.

THIS attendant of Juno was a daughter of Thaumas and Electra, one of the Oceanides. She was the messenger of the Gods, and more particularly of Juno. It was her office to cut the thread, which seemed to detain the soul in the body of those who were expiring.

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She is the same as the rainbow, and from that circumstance, is represented with all the variegated colours of that beautiful meteor, and she appears behind Juno ready to execute her commands. To denote her swiftness, she is painted with wings, and is sometimes seen riding on a rainbow.

MINERVA.

MINERVA, the Goddess of Wisdom, War, and of all the liberal arts, was produced from Jupiter's brain without a mother. The God, as it is reported, had married Metis, whose superior prudence and sagacity above the rest of the Gods, made him apprehend, that the offspring of such an union would be of a more exalted nature, and more intelligent than their father. To prevent this, Jupiter destroyed Metis in her pregnancy, and sometime after, to relieve the pains which he suffered in his head, he ordered Vulcan to cleave it open, when Minerva sprung, all armed, and grown up from his brain. She was immediately admitted into the assembly of the Gods, and proved one of the most faithful counsellors of her father. The power of Minerva was great in heaven. She could hurl the thunders of Jupiter, prolong the lives of men, bestow the gift of prophecy; and, indeed, she was the only one of all the Divinities, whose authority and consequence were equal to those of Jupiter. The actions

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of this Goddess are numerous, as well as the kindnesses by which she endeared herself to mankind. Her quarrel with Neptune, concerning the right of giving a name to the capital of Cecropia, deserves attention. The assembly of the Gods settled the dispute, by promising the preference to whoever of the two gave the most useful present to the inhabitants. Neptune then struck the earth with his trident, and immediately a horse issued from it. Minerva produced the olive, and obtained the victory by the unanimous voice of the Gods, who observed, that the olive, which is the emblem of peace, is far preferable to the horse, which is the symbol of war and bloodshed. The victorious Deity called the capital *Athenæ*, and became the tutelary Goddess of the place. Minerva was also extremely jealous of her power, of which the punishment she inflicted on the presumptuous *Arachne* is a proof. *Arachne* was the daughter of a dyer of *Colophon*: she was so skilful in embroidery, that she challenged *Minerva*, the Goddess of the Art, to a trial of skill. She represented on her work, the amours of *Jupiter* with *Europa*, *Antiope*, *Leda*, *Asteria*, *Danae*, *Alcmena*, &c. but though her piece was perfect and masterly, she was defeated by the Goddess, and hanging herself in despair, was changed

into a spider by Minerva. Some relate that Tiresias was deprived of his sight by Minerva, because he had seen her bathing in the fountain of Helicon; but he obtained from the Goddess, as some alleviation of his misfortune, the gift of prophecy. She likewise gave him a staff, which conducted his steps with as much safety as if he had still enjoyed the use of his eyesight.

Ovid assigns a different cause for the blindness of Tiresias, and says, that Jupiter and Juno, in a dispute which they had, made him judge. The question was, which of the two sexes enjoyed the greatest share of happiness. Tiresias was well qualified to pronounce on it, because, having once killed a she-serpent, he had thereupon been transformed into a woman, and seven years after, when he killed a he-serpent, he had recovered his original sex. He pronounced in favour of Jupiter, who had maintained that the female sex was the happiest, and Juno, for this decision, punished Tiresias, by depriving him of his sight.

The resistance which Minerva opposed to the violence offered her by Vulcan, is a proof of her virtue. Jupiter had sworn by the Styx, to grant

grant to Vulcan (who had made him a complete suit of armour) whatever he desired. Vulcan demanded Minerva in marriage, and the father of the Gods, who had permitted her to live in perpetual celibacy, yet consented on account of his oath, but privately advised his daughter to make use of every effort to frustrate the attempts of her lover; accordingly both the prayers and force of Vulcan proved ineffectual, and the Goddess preserved her chastity inviolate. Minerva was the first who built a ship; and it was her zeal for navigation, and her care for the Argonauts, which placed the prophetic tree of Dodona behind the ship *Argo* when going to Colchis. This Goddess exerted herself strongly on the side of the Greeks, at the siege of Troy, and protected her favourite hero Ulysses, through all the dangers which he encountered in his return to his kingdom.

The worship of Minerva was universally established. She had magnificent temples in Egypt, Phoenicia, all parts of Greece, Italy, Gaul, and Sicily. Sais, Rhodes, and Athens, particularly claimed her attention. It was even said that Jupiter rained a shower of gold upon the island of Rhodes, which had paid so much veneration, and such an early reverence to the

divinity of his daughter. The festivals celebrated in honour of Minerva were solemn and magnificent. She was invoked by every artist, and particularly by such as worked in wool, embroidery, painting, and sculpture. Almost every member of society thought it a duty to implore the assistance and patronage of a Deity who presided over sense, taste, and reason.

Minerva was represented in different ways, according to the different characters in which she appeared. She had usually a countenance more expressive of masculine firmness and composure, than of softness and grace. She was most frequently represented with a helmet on her head, with a large plume waving in the air; in one hand she held a spear, and in the other a shield, with the head of Medusa upon it: this shield was called the *Ægis*. Sometimes the head of Medusa was seen on the breast-plate of the Goddess, with living snakes writhing round it, as well as on her shield and helmet. Medusa was one of the three Gorgons, daughters of Phorcys and Ceto. She was said to be the only one of the three who was subject to mortality. She is celebrated for her personal charms, and particularly for the beauty of her hair; but having listened to the passion which Neptune had

had for her, in the temple of Minerva, the Goddess was so incensed at this violation of the sanctity of her temple, that she changed the beautiful locks of Medusa, which had inspired Neptune's love, into serpents. According to Apollodorus and others, Medusa and her sisters came into the world with snakes on their heads instead of hair, with yellow wings and brazen hands; their bodies were also covered with impenetrable scales, and their very looks had the power of killing, or turning to stones those who were so unfortunate as to meet them. Perseus rendered his name immortal by the conquest of Medusa; he cut off her head, and placed it on the *Ægis* of Minerva, which he had used in his expedition. The head still retained the same petrifying power as before.

In most of her statues, Minerva is represented as sitting, and sometimes she holds in one hand a distaff instead of a spear. When she appears as the Goddess of the Liberal Arts, she is arrayed in a variegated veil, which the Ancients called *Pep-lum*. Sometimes Minerva's helmet was covered at the top with the figure of a cock; a bird which, on account of his great courage, is properly sacred to the Goddess of War. Some of her statues represent her helmet with a

sphinx in the middle, supported on either side by griffins. In some medals, a chariot drawn by four horses, and sometimes by a dragon, or a serpent with winding spires, appears at the top of her helmet. The Palladium was a celebrated statue of this Goddess; it was about three cubits high, and represented her as sitting, and holding a pike in her right hand, and in her left a distaff and a spindle. It was said to have fallen down from Heaven near the tent of Ilus, when that Prince was building the citadel of Ilium. Some, however, suppose that it fell at Pessinus, in Phrygia; or, according to others, Dardanus received it as a present from his mother Electra. There are some authors, who maintain that the Palladium was made of the bones of Pelops, by Abaris; but Apollodorus seems to say, that it was no more than a piece of clockwork, which moved of itself. However discordant the opinions of ancient authors may be concerning this famous statue, it is universally agreed, that on its preservation depended the safety of Troy. This fatality was well known to the Greeks during the Trojan war, and therefore Ulysses and Diomedes were commissioned to steal it away. They effected their purpose, and, if we rely upon the authority of some authors, they were directed

directed how to carry it away by Helenus, the son of Priam, who proved in this unfaithful to his country, because his brother Deiphobus, at the death of Paris, had married Helen, of whom he was enamoured. Minerva was displeased with the violence which was offered to her statue, and, according to Virgil, the Palladium itself appeared to have received life and motion; and by the flashes which started from its eyes, and its sudden springs from the earth, it seemed to shew the resentment of the Goddess. The true Palladium, as some authors observe, was not carried away from Troy by the Greeks, but only one of the statues of similar size and shape, which were placed near it, to deceive whatever sacrilegious attempted to steal it. The Palladium, therefore, as they say, was conveyed safe from Troy to Italy by Æneas, and it was afterwards preserved by the Romans with the greatest secrecy and veneration, in the temple of Vesta, a circumstance which none but the vestal virgins knew.

Minerva was partial to the olive-tree. The owl, as well as the cock, was her favourite among the birds, and the dragon among reptiles, was sacred to her. The functions, offices, and actions, attributed to this Goddess, seem

seem so numerous, that they must have originated in more than one person. Cicero speaks of five persons of the name; a Minerva, mother of Apollo; a daughter of the Nile, who was worshipped at Sais, in Egypt; a third, born from Jupiter's brains; a fourth, daughter of Jupiter and Corophe; and a fifth, daughter of Pallas, generally represented with winged shoes. Minerva was called Athena, from the city of Athens, of which, as it hath been related, she was the tutelary Deity, and Pallas, from the giant of that name, whom she killed; Parthenos, from her remaining in perpetual celibacy; Tritonia, because worshipped near the lake Tritonis; Glaucopis, from the blueness of her eyes; Agoria from her presiding over markets; Hippias, because she first taught mankind how to manage the horse; Stratea and Area, from her martial character; Coryphagenes, because born of Jupiter's brains; Sais, because worshipped at Sais, &c. Some attribute to her the invention of the flute, whence she was surnamed Andon, Luscinia, Musica, Salpiga, &c. It is said, that as she once amused herself in playing upon this instrument before Juno and Venus, those Goddesses ridiculed the distortion of her features which it occasioned. Minerva was afterwards convinced

vinced of the justice of their remarks, by looking at herself in a fountain near mount Ida while she was blowing the flute. She immediately threw it away, and denounced a melancholy fate to whoever should find it. Marfyas was the miserable proof of the veracity of her prediction.

VENUS.

VENUS.

VENUS was one of the most celebrated Deities among the Ancients; she was the Goddess of Beauty, the Mother of Love, the Queen of Pleasures, and the Mistress of the Graces. Some Mythologists speak of more than one Venus. Plato mentions two; Venus Urania, the daughter of Uranus, and Venus Popularea, the daughter of Jupiter and Dione. Cicero speaks of four; a daughter of Cœlus and Light, one sprung from the froth of the sea, a third daughter of Jupiter and the Nereid Dione, and a fourth born at Tyr, and the same as the Ashtarte of the Syrians. Of all these, however, the Venus sprung from the froth of the sea is most known, and of her in particular, ancient Mythologists take notice; she was said to arise from the sea, near the Island of Cyprus, or according to Hesiod, of Cythera, whither she was wafted by the Zephirs, and received on the shore by the Seasons, daughters of Jupiter and Themis. She was soon after carried to Heaven, where all the Gods were struck with her beauty, and all the

the Goddeſſes became jealous of her ſuperior attractions. Jupiter himſelf attempted to gain her affections, but Venus rejected his ſuit, and the God, to puniſh her obſtinacy; gave her in marriage to his ugly and deformed ſon Vulcan. This marriage did not prevent the Goddeſs of Love from purſuing her own inclinations, and ſhe diſhonoured her huſband by her amours with the other gods. Her intrigue with Mars has been already related; by him ſhe became Mother of Hermoine or Harmonia, Cupid, and Anteros. By Mercury ſhe had Hermaphroditus; by Bacchus, Priapus; and by Neptune, Eryx. Her partiality for Adonis made her abandon the ſeats of Olympus. Adonis was a moſt beautiful youth, the ſon of Cinyras; by his daughter Myrrha: he received a mortal wound from a wild boar, which he had pierced, and Venus, after ſhedding many tears at his death, changed him into a flower, called Anemona. Proſerpine is ſaid to have reſtored him to life, on condition that he ſhould ſpend ſix months with her, and the reſt of the year with Venus; this implies the alternate return of ſummer and winter. Adonis is frequently taken for Oſiris, becauſe the feſtivals of both were often begun with mournful lamentations, and finiſhed with a revival of joy, as if they were returning to life

life again. Adonis had temples raised to his memory, and is said to have been likewise the favourite both of Apollo and Bacchus. Anchises, a son of Capys by Themis, was also beloved by Venus, and for his sake, she often visited the woods and solitary retreats of Mount Ida. By him she had Eneas; who when Troy was taken carried his father, then old and infirm, upon his shoulders, through the flames, and thus saved his life. Anchises accompanied his son in his voyage towards Italy, and died in Sicily.

The power of Venus over the heart, was supported and assisted by a celebrated girdle, called Zone by the Greeks, and Cestus by the Latins. This mysterious girdle gave beauty, grace, and elegance when worn even by the most deformed. It excited love, and re-kindled extinguished flames. Juno herself was indebted to this famous ornament, to regain the favour of Jupiter, and Venus herself, though possessed of every charm, found it useful; she no sooner put on her cestus, than Vulcan, unable to resist its influence, forgot all the infidelities of his wife; and, at her request, fabricated arms even for her illegitimate children.

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The contest of Venus, for the golden apple, is well known ; she gained the prize from Pallas and Juno, and rewarded Paris, their Judge, with the love of the beautiful and dangerous Helen. The consequence of this judgment was the Trojan war, of which I shall here proceed to give some account. Paris was a son of Priam, King of Troy ; he was destined, even before his birth, to become the ruin of his country, and when his mother Hecuba, during her pregnancy, dreamed that she should bring forth a torch, which would set fire to her palace, the soothsayers foretold the calamities which might be expected from the imprudence of her future son, and which would end in the destruction of Troy. Priam, to prevent so great an evil, ordered a slave to destroy the child as soon as born. The slave, either touched with compassion, or influenced by Hecuba, did not destroy him ; but was satisfied to expose him on Mount Ida, where the shepherds of the place found and educated him. Paris, though brought up among peasants, gave early proofs of courage and intrepidity ; and from his care in protecting the flocks from the rapacity of wild beasts, he obtained the name of Alexander (helper or defender). He married the Nymph CEnone, with whom he lived in the most perfect

fect tenderness, but their conjugal peace was soon disturbed. At the marriage of Peleus and Thetis, the Goddess of discord, who had not been invited to the entertainment, shewed her displeasure by throwing into the assembly of the Gods, who were at the celebration of the nuptials, a golden apple, on which were written these words, *Let the fairest take it*. All the Goddesses claimed it, each as her right, and the contention at first was general, but all the others soon yielded up their pretensions, and only three, Juno, Venus, and Minerva continued to dispute their title to the prize of beauty. The Gods unwilling to become arbiters in an affair of so tender and delicate a nature, appointed Paris to adjudge the prize; and indeed the shepherd seemed properly qualified to decide so great a contest, his prudence and sagacity were so well known. The Goddesses appeared before their judge, without any ornament, and each tried by promises and entreaties, to gain his attention, and influence his judgment: Juno promised him a kingdom, Minerva military glory, and Venus, the fairest woman in the world for his wife. After he had heard their several claims and promises, Paris adjudged the prize to Venus, and gave her the golden apple, to which, perhaps, she was also entitled

entitled as Goddess of Beauty. But this decision in her favour, drew upon the judge, and his family, the resentment of the other two Goddesses. Soon after, Priam proposed a contest among his sons and other princes, and promised to reward the conqueror with one of the finest bulls of Mount Ida; he sent to procure the animal, and it was found in the possession of Paris, who reluctantly yielded it up; but being desirous of recovering this favourite animal, he went himself to Troy, and entered the lists as one of the combatants. The unknown Prince obtained the victory over all his rivals; even Hector himself, the most valiant and famous of all the sons of Priam, was obliged to yield the prize to him; but enraged to see himself thus defeated, by an obscure stranger, he pursued Paris, who must have fallen a victim to his brother's resentment, had not his sister Cassandra interposed, and saved him from the effects of it. This princess, who was possessed of uncommon penetration, and, as some pretend, of the gift of prophecy, had been struck with the resemblance which the young stranger bore to her own family: she enquired minutely into every circumstance, relative to his birth and age, and having discovered that he was her brother, she presented him to Priam, who forgetful

getful of the omens which had influenced him to meditate his death, immediately acknowledged Paris as his son, and all jealousy ceased among the brothers. Paris now remembered the promise made him by the Goddess of beauty. The transcendant charms of Helena, the daughter of Jupiter and Leda (reputed the daughter of Tyndarus), were talked of, both in Greece and Asia, she was universally allowed to be the fairest of her sex, and Paris believed himself to be entitled to her (though she was already the wife of Menelaus, King of Sparta), and he resolved to obtain her. He equipped a fleet, and not daring to avow his purpose, he gave out that this expedition was to recover Hesiene, his father's sister, whom Hercules had carried away, and obliged to marry Telamon the son of Æcus. Paris departed, and soon after arrived at the Court of Sparta, where he was kindly received, and during the absence of Menelaus in Crete, he persuaded Helen to elope with him, and to fly to Asia; she consented, and Priam received her into his palace without difficulty, being pleased with this opportunity of revenging on the Greeks the insult offered to his sister, and her detention in their country. When Menelaus had married Helen, all her suitors, who were very numerous,

merous, had engaged themselves by a solemn oath to protect her person, and to defend her from every violence; the injured husband, therefore, now reminded them of that engagement, and called upon them to recover Helen. All Greece united in the cause of Menelaus, and every Prince furnished a certain number of ships and soldiers. According to Euripides, Virgil, and Lycophron, the armament of the Greeks amounted to 1000 ships. Homer mentions them as being 1186, and Thucydides supposes that they were 1200. The number of men which these ships carried, is not ascertained; yet as the largest contained about 120 men each, and the smallest about 50, it may be supposed that no less than 100,000 men were engaged in this celebrated expedition. Agamemnon King of Mycenæ and Argos, the brother of Menelaus, was chosen General of all these forces, but the Kings and Princes of Greece were admitted among his Counsellors, and by them all the operations of the war were directed. The most celebrated of the Grecian Princes who distinguished themselves in this war, were Achilles, Ajax, Menelaus, Ulysses, Diomedes, Proteusilaus, Patroclus, Agamemnon, Neoptolemus, &c. The Grecian army was opposed by a more numerous force. The
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king of Troy received assistance from the neighbouring Princes in Asia Minor, and reckoned among his most active Generals, Rhesus, king of Thrace, and Memnon, who entered the field with 20,000 Assyrians and Ethiopians. Many of the adjacent cities were reduced and plundered, before the Greeks approached the walls of Troy. This City was the capital of Troas, or according to some, a country of which Ilium was the Capital. It was built on a small eminence, near Mount Ida, and the Promontory of Sigæum, at the distance of about four miles from the sea shore. Dardanus, the first king of the country, called it after him Dardania, from Tros, one of his successors, it was called Troja, and from Ilus, Ilium. Of all the wars carried on among the Ancients, that of Troy is the most famous. When the siege was begun, the enemies on both sides gave proofs of valour and intrepidity. The army of the Greeks, however, was visited by a plague, and the operations were not less retarded by the quarrel of Agamemnon and Achilles, celebrated in the Iliad of Homer. The loss was great on both sides, and the most valiant of the Trojans, particularly of the sons of Priam, were slain in the field; among these fell the Great Hector by the hand of Achilles, and Paris, after having slain

Ulysses, was himself mortally wounded by one of the arrows of Philoctetes, which had once belonged to Hercules. After the siege had been carried on for ten years, some of the Trojans betrayed the city into the hands of the enemy, and Troy was reduced to ashes. The Poets, however, maintain that the Greeks made themselves masters of the place by artifice. They secretly filled a large wooden horse with armed men, and led away their army from the plains, as if to return home. The Trojans brought this fatal horse into their city, and in the night the Greeks that were inclosed within it, rushed out, and opened the gates to their companions, who had returned from the place of their concealment. The greatest part of the inhabitants were put to the sword; among whom was the unhappy old King, who was savagely slaughtered by Pyrrhus, the son of Achilles, and the queen with her daughters, and many others, were carried away Captives by the victors. This happened about 1270 years before the Christian Era, in the 3444th year of the Julian period. When Paris was killed, in the ninth year of the war, Helen married his brother Deiphobus, and when Troy was taken, she is said to have betrayed him to the Greeks, in order to ingratiate herself with Menelaus,

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whose forgiveness she obtained, and returned with him to Sparta. But there is a tradition, which says, that Paris was driven, as he returned from Sparta, upon the coast of Egypt, where Proteus, king of the country, refused to receive him, on account of his treachery to Menelaus; he however detained Helen, and Menelaus, by visiting Egypt as he returned home, recovered her at the Court of Proteus, and was too late convinced that the Trojan war had been undertaken upon very unjust grounds. This war proved little less deplorable in its consequences to the victors than to the vanquished; besides the great numbers that were slain before the walls of Troy, many of those who departed triumphant, perished on their return; far the greatest part never more beheld their native land, and several of the Chiefs who did at length arrive in their dominions, instead of enjoying the glory and the repose which they expected would crown their long and painful labours, found at home new wars and new dangers to encounter, from the treachery and ambition of those who had abused the authority with which these princes had entrusted them during their absence. Agamemnon himself was basely murdered at his return to his kingdom by Egisthus, who had usurped his throne and bed, and by Clytemnestra his wife, the sister

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of Helen. Ulysses, King of Ithaca, whose wisdom and sufferings are celebrated in the Odessey of Homer, after having been tossed by contrary winds, and shipwrecked many times during the space of ten years after the destruction of Troy, through all which dangers he was protected by the Goddess Minerva, was at last, by her aid, happily re-established in the possession of his kingdom, and of his wife Penelope, the most virtuous and prudent of her sex.

To return to the Goddess Venus, to whom all these calamities have been attributed; her worship was universally established, temples and statues were erected to her in every kingdom, and the Ancients were fond of paying homage to a divinity, by whose influence mankind existed. In her sacrifices, and in the festivals celebrated in her honor, too much licentiousness prevailed. Victims were seldom offered to her, or her altars stained with blood. No pigs, or male animals were deemed acceptable. The rose, the myrtle, and the apple were sacred to Venus; among birds, the dove, the swan, and the sparrow were her favourites, and among fishes those called the Aphya, and the Lycofomus. The Goddess of Beauty was represented among the Ancients in different forms.

At Elis she appeared seated on a goat, with one foot resting on a tortoise. At Sparta and Cythera, she was represented armed like Minerva, and sometimes wearing chains on her feet. In the temple of Jupiter Olympius, she was represented by Phidas, as rising from the sea, received by Love, and crowned by the Goddess of Persuasion. At Cnidus, her statue made by Praxiteles, was naked; that at Elephantis was the same, with a naked Cupid by her side. In Sicily, she held a poppy in one hand, and in the other an apple; while on her head she wore a crown, which terminated in a point, to intimate the pole. She is frequently represented with her son Cupid, on a chariot drawn by doves, or by swans, and sometimes by sparrows,

The surnames of this Goddess are numerous, and they serve to shew how well established her worship was all over the earth. She was called Cypria, because particularly adored in the island of Cyprus. She received the name of Paphia, on account of the worship paid her at Paphos, where she had a temple, with an altar, on which rain never fell, though it was exposed in the open air. Some of the ancients called her Apostrophia, or Epistrophia, as also Venus Urania, and Venus Pandemos. The first of these

these names she received as presiding over sensual enjoyments; the second, because she likewise patronised virtuous love, and chaste and moderate gratifications; and the third, because she favoured the propensities of the vulgar and immodest. The Cnidians raised her temples under the name of *Aeræa* of *Doris*, and of *Euploea*. In her temple under the name of *Euploea* at *Cnidus*, was the most celebrated of her statues: it was made of white marble, and was one of the most perfect pieces of *Praxiteles*. *Venus* was also surnamed *Cytherea*, because she was the chief deity of *Cythera*; *Expolis*, because her statue was without the city at *Athens*; *Philommeis*, because the Queen of Laughter. *Telepigama*, because she presided over Marriage; *Coliada*, *Còlotis*, or *Colias*, because worshipped on a promontory of the same name in *Attica*; *Area*, because sometimes armed like *Mars*; *Verticordia*, because she could turn the hearts of women to chastity; *Apaturia*, because she deceived; *Erycina*, because worshipped at *Eryx*; *Etaira*, because the patroness of Courtezans; *Acidalia*, because of a fountain of *Orchomenos*. *Basilea*, because the queen of Love; *Myrtea*, because the myrtle was sacred to her; *Liberatina*, from her inclination to illicit pleasures; *Mechanitis*, in allusion to the many artifices practised in love, &c. &c. As Goddesses of the

Sea, being born in the bosom of the waters, Venus was called Pontia, Marina, Linnesia, Epipontia, Pelagia, Saligenia, Pontogenia, Ali-gena, Thalassia, &c.; and as rising from the sea, the name of Anadyomene is applied to her, and rendered immortal by the celebrated painting of Appelles, which represented her as issuing from the bosom of the waves, and wringing her tresses on her shoulders.

THE GRACES,

ATTENDANTS ON VENUS.

THE Graces, called also Charites, were said to be the daughters of Venus, by Jupiter, or Bacchus. They were three in number, Algaia, Thalia, and Euphrosyne. They were the constant attendants on the Goddess of Beauty, and were represented as three young, beautiful, and modest virgins, all holding each other by the hand. They presided over kindness, and all good offices, and their worship was the same as that of the nine Muses, with whom they had a temple in common. They were

were generally represented naked, because kindnesses ought to be done with sincerity and candour. The moderns explain the allegory of their holding their hands joined, by observing that there ought to be a perpetual and never ceasing intercourse of kindness and benevolence among friends. Their youth denotes that the kindnesses which we have received ought ever to be fresh in our remembrance, and their virgin purity and innocence teach us, that acts of benevolence should be done without any expectation of reward, and that the favours we confer should be free from all interested motives.

LATONA.

LATONA, the daughter of Cœus, the Titan, was a favourite mistress of Jupiter, and the mother of Apollo and Diana, to whom she gave birth in the island of Delos, which Neptune pitying her distress, and the persecutions which she suffered from the jealous rage of Juno, raised out of the sea for her reception; but the repose she enjoyed there was of short duration, for Juno soon discovered the place of her retreat, and obliged her to fly from Delos. She wandered over the greatest part of the world; and, in Caria, finding herself obliged to stop, being overcome with fatigue and heat, and almost fainting for thirst, having discovered a spring in the bottom of a valley, she run eagerly to it, and fell on her knees to drink of the refreshing stream, but some peasants, who chanced to be there, prevented her, and, in a surly manner, bid her depart. She earnestly begged leave to drink; she did not ask, she said, to disturb the water by washing herself in it, but only to quench her thirst, which was intolerable. They

paid

paid no regard to her entreaties, but with many threats endeavoured to drive her away, and lest they should drink, they leaped into the water, and muddled the stream. This inhuman insolence provoked the indignation of Latona; she entreated Jupiter to punish their barbarity, and they were immediately changed into frogs. The vengeance which Latona took on the proud and insolent Niobe has been already related, and the assistance of Apollo and Diana was ever ready at the command of their mother. They destroyed likewise with their arrows the Giant Tityus, who had attempted to offer her violence. At length Latona, though persecuted and exposed to the resentment of Juno, became a powerful Deity. She saw her children receive divine honours, and her own worship was generally established in those places where adoration was paid to them; particularly at Argos, Delos, &c. where she had temples. She had likewise an Oracle in Egypt, celebrated for the true and decisive answers which it gave.

DIANA.

THOUGH Diana is generally called the Goddess of the Woods, and of Hunting, and may therefore be considered as a terrestrial Deity; yet, as she was supposed to be the same as the Moon, and as her power and dignity were great, she may justly be ranked among the celestial Divinities. A threefold character has indeed been ascribed to this Goddess; in Heaven she was Cynthia, or the Moon; on Earth Diana, the Huntress; and, in the infernal regions, Hecate, which is thought to be the same as Proserpine, and, from that circumstance, she was called Triformis. According to Cicero, there were three Diana's, a daughter of Jupiter and Proserpine, who became the mother of Cupid; a daughter of Jupiter and Latona; and a daughter of Upis and Glauca; the second is the most celebrated, and to her all the ancients alluded. She had such an aversion to marriage, that she demanded of her father the permission to live in perpetual celibacy, which was granted her. To shun the society of the male sex, she devoted herself

herself to hunting, and was always attended by a number of chosen virgins, who had, like herself, abjured marriage. Diana has, by some, been supposed the same as the Isis of the Egyptians, whose worship was introduced into Greece with that of Osiris, under the name of Apollo. When Typhon waged war against the Gods, Diana metamorphosed herself into a cat to avoid his fury, whence the particular veneration of the Egyptians for that animal. Alpheus, a River God, falling in love with the nymph Arethusa, and pursuing her, Diana changed the nymph into a fountain, which bears her name; this fountain is in Ortygia, a small island near Syracuse, and the ancients affirm, that the river Alpheus, passing under the sea from Peloponnesus, and without mingling itself with the salt waters, rises again at Ortygia, and joins the stream of Arethusa. If any thing is thrown into the Alpheus, in Elis, according to their traditions, it will re-appear after some time swimming in the waters of Arethusa, near Sicily. Meleager, son of Ceneus, king of Etolia, by Althea, daughter of Thestius, was punished by Diana for the fault of his father, who had neglected the altars of the Goddess. The Parcae were present at the birth of this hero, and predicted his future greatness. Clotho

and Lachesis both foretold his uncommon strength and valour, and Atropos said, he should live as long as a log of wood, which was then on the fire, remained unconsumed. Althea no sooner heard this, than she snatched the brand from the fire, and kept it with the most jealous care, as the life of her son depended upon its preservation. The fame of Meleager encreased with his years; he signalized himself in the Argonautic expedition, and afterwards delivered his country from the neighbouring inhabitants, who made war against his father at the instigation of Diana. No sooner were they vanquished, than the vindictive Deity punished the negligence of Æneus, by a greater calamity. She sent a huge wild boar, which laid waste all the country, and seemed invincible on account of its immense size. It soon became a public concern, all the neighbouring Princes assembled to destroy this terrible animal, and nothing is more famous in mythological history, than the chase of the Calydonian boar. Among the princes and heroes who assembled on this occasion, were Meleager, Dryas, a son of Mars; Castor, and Pollux, sons of Jupiter and Leda; Theseus, and his friend Perithous; Jason, the leader of the Argonauts; Peleus and Telamon; Jolas, the friend of Hercules; Nestor, afterwards.

afterwards so famed for his age and wisdom; Laertes, the father of Ulysses; Toxeus and Plexippus, the brothers of Althea; and Atalanta, the daughter of Schoeneus. This armed troop attacked the boar with uncommon fury, and it was at last killed by Meleager. The conqueror gave the skin and the head to Atalanta, who had first wounded the animal. This partiality to a woman, irritated the others, and particularly the brothers of Althea. As they were endeavouring to rob Atalanta of the honourable present, Meleager defended a woman of whom he was enamoured, and killed both his uncles in the contest. Mean time the news of this celebrated conquest had reached Calydon, and Althea hastened to the temple of the Gods, to return thanks for the victory which her son had obtained: As she went she met the corpses of her brothers, which were brought from the chase, and at this mournful spectacle she filled the whole city with her cries and lamentations; but when informed that they had been killed by Meleager, in the first transports of her grief and rage, she resolved to revenge their death, and flying to the place where she had laid up the fatal brand, on which her son's life depended, she seized, and threw it into the fire, and Meleager died as soon as it was consumed. Homer

does

does not mention the fire-brand, whence some have imagined that this fable is posterior to that poet's age. Actæon, a famous hunter, son of Aristæus, was severely punished by Diana, for having dared to look at her when she was bathing in a fountain. The Goddess, exasperated at his boldness, threw some of the water in his face, when he was instantly transformed into a stag, and was afterwards devoured by his own dogs.

Though Diana was the patroness of Chastity, yet she forgot her profession and her dignity, to enjoy the company of the shepherd Endymion, with whose beauty she was struck as she saw him sleeping on mount Latmos. The fable of Endymion's amours with Diana has been thought to arise from his knowledge of astronomy; and, as he passed the night on some high mountain to observe the heavenly bodies, it has been said that he was courted by the Moon. Some authors have likewise asserted, that the God Pan, notwithstanding his deformity, had the good fortune to please this Goddess; and it has even been said that Orion was beloved of her; but that Aurora, who also loved him, having carried him away into the island of Delos, that she might enjoy his company with greater security,

security, Diana being enraged with jealousy, killed Orion with her arrows; but some relate on the contrary, that the resentment of Diana against Orion, was occasioned by his having offered violence to Opis, one of her nymphs, and, according to others, it was because he had attempted the virtue of the Goddess herself.

Diana is represented with a bow in her hand, and a quiver full of arrows hanging from her shoulder; and she is sometimes drawn in a chariot by two white stags. Sometimes she appears with wings, holding a lion in one hand, and a panther in the other, with a chariot drawn by two heifers, or two horses of different colours. She is represented tall and robust, but beautiful and well shaped. Her legs are bare, and her feet covered with a buskin, worn by huntresses among the ancients, and she is generally distinguished in the figures that represent her, by the crescent on her head, by her hunting habit, and by the dogs which attend her. The most famous of her temples was at Ephesus, and it was one of the Seven Wonders of the World; she was there represented with many symbols, which signified the Earth or Cybele. Some of her statues represented her with three heads, that of a horse, a dog, and a
boar.

Boar. This Goddess received many surnames from the places where her worship was established, and from the functions over which she presided. She was called Lucina Ilythia, or Juno Pronuba, when invoked by women in child-bed; and Trivia, when worshipped in the cross-ways, where her statues were generally erected. She was also called Agrotera, Orthia, Taurica, ia, Aricia, &c. The inhabitants of Taurica were particularly attached to the worship of Diana, and they cruelly offered on her altar all the strangers that were shipwrecked on their coasts. Her temple in Aricia was served by a priest, who had always murdered his predecessor, and the Lacedemonians yearly offered her human victims, till the age of Lycurgas, who changed this barbarous custom for the sacrifice of flagellation. The Athenians generally offered her goats, and others a white kid, and sometimes a boar-pig, or an ox. Among plants, the poppy and the dittany were sacred to her. She, as well as her brother Apollo, had Oracles, among which those of Egypt, Cicilia, and Ephesus, are the most known.

When the Greeks, going to the Trojan war, were detained by contrary winds at Aulis, they were

were informed by one of the soothsayers, that, to appease the Gods, they must sacrifice Iphigenia, the daughter of Agamemnon, to Diana. The father, who had provoked the Goddess, by killing her favourite stag, heard this with the greatest horror and indignation, and rather than shed the blood of his daughter, he commanded a herald (as chief of the Grecian forces) to order all the assembled troops to depart to their respective homes; but Ulysses, and the other Generals, having interfered, Agamemnon at last consented to immolate his daughter for the common cause of Greece. As Iphigenia was tenderly loved by her mother, the Greeks sent for her, under pretext of giving her in marriage to Achilles. Clytemnestra thus deceived, permitted her departure, and Iphigenia came to Aulis; there she beheld the bloody preparations for the sacrifice, and found that she herself was the destined victim. She implored in vain the protection of her father; Chalcas already held the knife, but just as he was about to strike the fatal blow, Iphigenia suddenly disappeared, and a goat of uncommon size and beauty was found in her place for the sacrifice. This supernatural change animated the Greeks, and the wind becoming favourable, the combined fleet set sail from Aulis.

The

The youth and innocence of Iphigenia had raised the compassion of the Goddess on whose altar she was going to be sacrificed. She conveyed her to Taurica, where she entrusted her with the care of her temple. In this sacred office, Iphigenia was obliged, by the command of Diana, to sacrifice all the strangers which came into that country. Many victims had already stained the bloody altar; when Orestes, the brother of Iphigenia, and his friend Pylades, came to Taurica. Orestes had avenged the death of his father, by that of his mother and Egisthus, and being afterwards persecuted by the Furies for this deed, he consulted the Oracle of Apollo at Delphi, where he was informed that nothing could restore him to peace, unless he could bring into Greece the statue of Diana, which was in the Taurica Chersonesus. The enterprize was arduous, for it was well known that all strangers were sacrificed on their arrival in that country. Orestes and his friend were immediately carried before Thoas, the king of the place, and they were doomed to bleed on the altar of the Goddess; but Iphigenia finding they were Greeks, was touched with their misfortune, and offered to spare the life of one of them, provided he would convey letters to Greece from her hand. The contest
which

which ensued between Pylades and Orestes, in which each insisted on being immolated in order to preserve his friend, has rendered their friendship proverbial, and their names immortal. At last Pylades yielded with much reluctance; but when the Priestess delivered her letters to his cure, he found they were addressed to Orestes, and Iphigenia was informed that the man she was about to immolate was her brother. She was no sooner convinced of it, than she fled with the two friends from Chersonesus, and they carried away the statue of Diana. Their flight being discovered Thoas prepared to pursue them, but Minerva interfered, and told him that all had been done by the approbation and will of the Gods. After these adventures, Orestes ascended the throne of Argos, and married Hermione, the daughter of Menelaus and Helen.

AURORA.

AURORA.

AURORA, Goddess of the Morning, daughter of Hyperion and Thia or Thea. Some say that Pallas, son of Crius, and brother to Perseus, was her father, hence the surname of Pallantias. She married Astræus; by whom she had the Winds, the Stars, &c. Her amours with Tithonus and Cephalus, are also famous; she carried them both to Heaven, but Cephalus, who had married Procris, the daughter of Erechtheus, king of Athens, remained faithful to his wife, and was impatient to return, wherefore Aurora sent him back to her. Cephalus had been presented by Procris with an unerring dart, which she had received from Diana; and, as he was fond of hunting, he every morning repaired to the woods, and passed so much time there, that Procris, alarmed by jealous fears, one day followed him thither secretly. Cephalus, after much toil and fatigue, laid himself down in the cool shade, and earnestly called for Aura, or the refreshing breeze; this ambiguous word was mistaken for the name of a
mistress

mistress by the self-deluded Procris, and she eagerly raised her head to see what she believed to be a rival; this movement occasioned a rustling among the leaves of the bush that concealed her. Cephalus listened, and thinking it was some wild beast, he let fly his unerring dart, and it struck Procris to the heart, who expired in the arms of her husband, confessing the ill-grounded jealousy which was the cause of her death. Tithonus was the son of Laomedon, king of Troy, by Strymo, the daughter of the Scamander; he was so beautiful, that Aurora became enamoured of him, and carried him away; he had by her Memnon. The Goddess, at the request of Tithonus, obtained of the Fates immortality for him; but as she had forgotten to ask them to grant him likewise a continuance of health, youth, and beauty, he became at last so old, infirm, and decrepid, that life became a burthen to him, and he prayed Aurora to remove him from the world; but as that was no longer in her power, she changed him into a grasshopper, which is said to moult when it is old, and grow young again. Memnon, their son, went to the siege of Troy to assist king Priam; he was slain by Achilles, and in the place where he fell a fountain arose, which every year, on the same day on which he

he

he died, flowed in blood instead of water; and, as his body lay on the funeral pile to be burned, it was changed into a bird by his mother Aurora, and many other birds of the same kind flew out of the pile with him; these dividing themselves into two troops, and furiously fighting with their beaks and claws, appeased, with their own blood, the ghost of Memnon from whom they sprung. There was a statue of Memnon made of black marble, in the temple of Serapis, at Thebes in Egypt, of which an incredible story is related, for it is said, that the mouth of this statue, when first touched by rays of the rising sun, sent forth a sweet and harmonious sound, as if it rejoiced at the appearance of Aurora; but, at the close of the day, it sent forth a low and melancholy tone, as if it lamented her departure. Aurora had likewise an intrigue with Orion, whom she carried to the island of Delos, where he was killed by Diana's arrows.

This Goddess is usually represented by the poets as drawn in a rose coloured chariot, and opening with her rosy fingers the gates of the East, pouring the dew upon the earth, and making the flowers grow. Her chariot is generally

nerally drawn by white horses, and she is covered with a veil. Nox and Somnus fly before her, and the constellations of Heaven disappear at her approach. She always sets out before the Sun, and is the forerunner of his rising. The Greeks call her Eos.

TERRESTRIAL GODS.

SATURN



VULCAN

JANUS

MOMUS

ÆOLUS, AND THE WINDS.

SATURN.

SATURN was a son of Cœlus, or Uranus, by Terra, called also Titea, Thea, or Titheia; he was naturally artful, and, with the assistance of his mother, he revenged himself on his father, whose cruelty to his children had provoked the anger of Thea. Cœlus was mutilated, and dispossessed of his kingdom, and his sons, whom he had confined in the infernal regions, were restored to liberty. Saturn obtained the kingdom by the consent of his brother Titan, on condition that he should not bring up any male children. Pursuant to this agreement, Saturn always devoured his sons as soon as born, and because, as some observe, he dreaded from them a retaliation of the ill-treatment he had shewn his father; but his wife Rhea, unwilling to see all her sons perish, when Jupiter was born concealed him, and wrapped up a large stone which she gave her husband instead of the child, and which he immediately swallowed without perceiving the deception. She likewise preserved Neptune and Pluto in the same manner. Titan was some time after informed that Saturn had concealed his male children,

children, whereupon he made war against him, and having dethroned, kept him in confinement with Rhea. Jupiter, who was secretly educated in Crete, was no sooner grown up than he flew to deliver them, and replaced his father on his throne. But Saturn, unmindful of his son's kindness, became jealous of his glory, and conspired to ruin him; and Jupiter having discovered *this*, deposed and banished him from Heaven. The father fled for safety into Italy, which country had the name of Latium, from being the place of his concealment. Janus, who was then king of Italy, received Saturn with great hospitality and kindness; he even made him his partner on the throne, and the king of Heaven employed himself in civilizing the barbarous manners of the people of Italy, and in teaching them agriculture, and the useful and liberal arts. His reign there was so mild and popular, so beneficent and virtuous, that those times have been called the *Golden Age*, to intimate the happiness and tranquillity which the earth then enjoyed. The *Silver Age* succeeded, in which mankind began to degenerate, and their peaceful state was disturbed by the feuds and dissensions which arose amongst them. Next came the *Brazen Age*, in which licentiousness and avarice took possession of the human heart, and lastly, the *Iron Age*,

when the world being sunk into universal depravity, war and bloodshed made up the measure of the crimes and miseries of its inhabitants. These are the four ages of the world, mentioned by the poets, and followed by the Deluge, which is said to have happened in the reign of Deucalion, a king of Thessaly. The impiety of mankind had irritated Jupiter, who resolved to destroy the whole race of men, and immediately the earth exhibited a boundless scene of waters. The highest mountains were climbed by the affrighted inhabitants of the country; but these seeming places of security were soon overflowed by the rising waters, and left no hope of escaping the universal calamity. Deucalion was a son of Prometheus, and had married Pyrrha, the daughter of Epimetheus. Jupiter spared this virtuous pair, and Deucalion was directed to embark with his wife Pyrrha in a ship, which he accordingly did. The vessel was tossed about during nine successive days; at the end of which it rested on the top of mount Parnassus, where Deucalion remained till the waters had subsided. As soon as they had retired from the surface of the earth, Deucalion and his wife went to consult the Oracle of Themis, and were directed to restore the human race, by throwing behind them the bones

bones of their great Mother. After some hesitation about the meaning of the Oracle, they obeyed, by casting behind them stones, which they understood to be the bones of their Mother, the Earth. The stones thrown by Deucalion became men, and those of Pyrrha women. According to some writers, this Deluge did not overflow the whole earth, but only the country of Thessaly; and they say it was produced by the inundation of the waters of the river Peneus, whose regular course was stopped by an earthquake near mount Ossa and Olympus. According to Xenophon, there were no less than five Deluges. That of Deucalion, so much celebrated, happened about 1380, or 90 years before the Christian æra.

The worship of Saturn was not so solemn, or so universal as that of Jupiter. It was usual to offer human victims on his altars; but this barbarous custom was abolished by Hercules, who substituted small images of clay. In the sacrifices of Saturn, the priest always performed the ceremonies with his head uncovered, which was usual at other solemnities. The God is generally represented as an old man, bowed with infirmities; he holds a scythe in his right hand, with a serpent, which bites its own tail,

tail, and which is an emblem of time, and of the revolution of the year. In his left hand he holds a child raised up, as if about to devour it. Tatius, king of the Sabines, first built a temple to Saturn on the Capitoline hill, a second was afterwards erected by Tullus Hostilius, and a third by the first Consuls. On his statues were usually hung fetters, in commemoration of the chains he had worn when imprisoned by Jupiter. From this circumstance all slaves, that obtained their liberty, generally dedicated their fetters to him. During the celebration of the Saturnalia, the chains were taken from the statues, to intimate the freedom and independance which mankind had enjoyed during the Golden Age. One of the temples of this God at Rome, was appropriated for the public treasury, and it was there also that the names of foreign ambassadors were enrolled.

Saturn was supposed to be the father of the Centaur Chiron, by Philyra, whom he changed into a mare, to deceive the suspicions of his wife Rhea.

JANUS.

JANUS.

JANUS was the most ancient king who reigned in Italy. He was a native of Thessaly, and, according to some, son of Apollo; other authors make him son of Cœlus and Hecate; and others make him a native of Athens. He came to Italy, where he planted a colony, and built a small town on the river Tiber, which he called Janiculum. During his reign, Saturn, as has been related, driven from Heaven by his son Jupiter, came to Italy, where Janus received him with hospitality, and made him his colleague on the throne. After death, Janus was ranked among the Gods for his popularity, and the civilization which he, in concert with Saturn, had introduced among the wild inhabitants of Italy. Janus is represented with two faces, because he was supposed to be acquainted with the past and future; or, according to some, because he was taken for the Sun, who opens the day at his rising, and shuts it at his setting. Some statues represent this Deity with four heads. He was sometimes seen with

a beard, and sometimes without. In religious ceremonies, his name was always invoked the first, because he presided over all gates and avenues; and it was through him only, that prayers were believed to reach the Celestial Gods; from that idea, he often appears with a key in his right hand, and a rod in his left. Sometimes he holds the number 300 in one hand, and in the other 65, to shew that he presides over the year, of which the first month bears his name. Some suppose that he is the same as the World, or Cœlus; and, from that supposition, they call him Eanus, because of the revolution of the heavens. He was called Quirinius, or Martialis, because he presided over war; he was also called Patulcius, and Clausius, because the gates of his temples were opened during the time of war, and kept shut in time of peace; and it appears that they were shut by the Romans only three times during more than 700 years; once by Numa; the second time by the consuls Marcus Attilius, and Titus Manlius, after the Carthaginian war; and, lastly, by Augustus, after the victory of Actium. This God was chiefly worshipped at Rome, where he had many temples; some erected to Janus Bifrons, others to Janus Quadrifons. The temples of Quadrifons were built with four equal

equal sides, with a door, and three windows on each side; the four doors were the emblems of the four Seasons of the year, and the three windows in each of the sides, that of the three months of each season, and all together of the twelve months of the year. Janus was generally represented in statues as a young man,

VULCAN.

VULCAN was, according to Hesiod, the son of Juno alone; but Homer makes him the son of Jupiter and Juno, and says, that his mother was so disgusted with the deformity of her son, that she threw him into the sea as soon as born, where he remained nine years. According to the more received opinion, Vulcan was educated in Heaven; but was kicked down from thence by his father to the earth, when he attempted to deliver his mother, whom Jupiter had suspended from Heaven by a golden chain; he was nine days in descending, and he fell in the island of Lemnos, where, according to Lucian, the inhabitants seeing him in the air, caught him in their arms; he however broke his leg in the fall, and ever after remained lame of one foot. He fixed his residence in Lemnos, where he built himself a palace, and raised forges to work metals; as he presided over fire, and was the patron of all artists who worked iron, and all kinds of metals. The inhabitants of the island became sensible of the advantages

tages to be derived from the residence of Vulcan among them, and were taught by him all those useful arts which could civilize their rude manners, and render them useful to society. The first work of Vulcan was, according to some, a throne for his mother, which was of gold, and made with secret springs, and he presented it to Juno, to avenge himself for her want of affection towards him. The Goddess was no sooner seated on this throne, than she found herself unable to move. The Gods attempted to deliver her, by breaking the chains by which she was held, but to no purpose, and Vulcan alone had the power to set her at liberty. Bacchus intoxicated, and then prevailed upon him to come to Olympus, where he was reconciled to his parents. Vulcan has been celebrated by the ancient poets, for the ingenious works, and automatical figures which he made, and many speak of two golden statues, which not only seemed animated, but which walked by his side, and even assisted him in working of metals. It is said, that at the request of Jupiter, he made the first woman that ever appeared on earth, well known under the name of Pandora. Jupiter meant to punish the impiety and artifice of Prometheus (who had stolen fire from Heaven, to animate the man which he had

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made),

made), by giving him a wife. When the woman had been made of clay by the artist, and had received life from Jupiter, all the other Gods vied in making her presents. Venus gave her beauty, and the Graces the power of captivating; Apollo taught her to sing; Mercury instructed her in eloquence, and Minerva gave her the most rich and splendid ornaments. From all these valuable gifts which she had received from the Gods, the woman was called Pandora; which implies, that she was endowed with every necessary quality. Jupiter lastly gave her a beautiful box, which she was ordered to present to the man who married her, and Mercury was commissioned to conduct her to Prometheus; but that artful mortal was aware of the danger, and he sent away Pandora without suffering himself to be captivated with her charms. His brother, Epimetheus, was not possessed of the same prudence and sagacity; he married Pandora, and when he opened the box which she had given him, there issued from it a multitude of evils and distempers, which dispersed themselves all over the world, and which, from that fatal moment, have never ceased to afflict the human race. Hope alone remained at the bottom of the box; and it is that only which has the wonderful power of supporting
man

man under his labours, and of alleviating all his pains and sorrows. The most known of the works of Vulcan, which were presented to mortals, are, a collar given to Hermione, the wife of Cadmus, and a sceptre which was in the possession of Agamemnon. The collar proved fatal to all who wore it; but the sceptre, after the death of Agamemnon, was carefully preserved at Cheronea, and regarded as a Divinity.

The amours of Vulcan are not numerous. He demanded Minerva in marriage; but his addresses being rejected by that Goddess, Jupiter gave him one of the Graces, and Venus is universally acknowledged to have been the wife of Vulcan. Some Mythologists affirm that Vulcan was father of Cupid, who was generally reputed the son of Mars. He was likewise by some said to be the father of Servius Tullius, the sixth king of Rome, by Ocrisia, the wife of Corniculus. Cecrops, Cæculus, Cacus, Perephetes, Cercyon, and others, have also been reputed his children. Cicero speaks of more than one Deity of the name of Vulcan; one he calls son of Cœlus, and father of Apollo, by Minerva; the second he mentions, is son of the Nile, and called Phtas, by the Egyptians; the third was son of Jupiter
and

and Juno, and fixed his residence in Lemnos; and the fourth, who built his forges in the Lipari islands, was son of Menalius. The worship of Vulcan was well established, particularly in Egypt, at Athens, and at Rome. It was usual in the sacrifices which were offered to him, to burn the whole victim, and not reserve part of it, as in the immolations to the other Gods. A calf, and a boar-pig, were the principal victims offered to him. Vulcan was represented covered with sweat, blowing with his nervous arm the fires of his forges. Some represent him lame and deformed, holding a hammer raised ready to strike, while, with the other hand, he turns with pincers a thunder-bolt on his anvil. He sometimes appears with a long beard, dishevelled hair, half-naked, and a small round cap on his head, holding a hammer and pincers in his hand. The Egyptians represented him under the figure of a monkey. Vulcan has received the names of Mulciber, Pamphanes, Clytotechnes, Pandamator, Cyllopodes, Cha-laipoda, &c. all expressive of his lameness, and of his profession.

THE

THE CYCLOPS.

THE Cyclops were the ministers and attendants of Vulcan; and with him they fabricated not only the thunder-bolts of Jupiter, but also arms for the Gods, and for the most celebrated heroes. They were supposed to be the sons of Coelus and Terra; their stature was gigantic, and they had but one eye in the middle of the forehead. According to Hesiod, the Cyclops were three in number, and called Arges, Brontes, and Steropes; but according to other Mythologists, their number was greater, and, in the age of Ulysses, Polyphemus, the son of Neptune, was their king: they inhabited the western parts of the island of Sicily, and were supposed to have forges under mount Etna. The most solid walls and impregnable fortresses, were said, by the ancients, to have been the work of the Cyclops, to render them more respectable. The Cyclops were reckoned among the Gods, and we find a temple dedicated to their service at Corinth, where sacrifices were solemnly offered.

The

The poets speak of the Cyclops as man-eaters. Some writers are of opinion, that the tradition of their having only one eye, might originate from their wearing small bucklers of steel, which covered their faces, and had a small aperture in the middle, which corresponded exactly with the eye.

MOMUS.

MOMUS.

MOMUS, the God of Pleasantry, was the son of Nox, according to Hesiod. He was continually satyrizing the Gods, and whatever they did was freely turned to ridicule by him. He blamed Vulcan, because, in the human form which he had made of clay, he had not placed a window in the breast, by which means, whatever was done or thought there, might easily have been perceived. He censured the house which Minerva had made, because the Goddess had not made it moveable ; by means of which a bad neighbourhood might have been avoided. In the bull which Neptune had produced, he observed, that his blows might have been surer, if his eyes had been placed nearer his horns. Venus herself was exposed to his satire ; and when the sneering God could find no defect in the perfect form of that Goddess, he observed, as she retired, that the noise of her feet was too loud, and extremely improper in the Goddess of Beauty and Gracefulness. These illiberal reflections, and impertinent ralleries,

leries, were highly displeasing to all the Gods, and were the cause that Momus was at length driven from Heaven. This God is generally represented raising a mask from his face, and holding a small figure in his hand.

ÆOLUS, AND THE WINDS.

ÆOLUS, the God of Storms and Winds, was the son of Hippotas ; he reigned over Æolia, and because he was the inventor of sails, and a great Astronomer, the Poets have ascribed to him the power of commanding the winds. Homer relates, that he gave Ulysses all the Winds that could impede his return to Ithaca, confined in a bag ; but the companions of Ulysses, prompted by curiosity, untied the bag, and set the winds at liberty. There are two others of the name of Æolus, a King of Etruria, Father to Macareus and Canace, and a son of Hellenus, often confounded with the God of the Winds ; this last married Enaretta, by whom he had seven sons and five daughters.

BOREAS.

BOREAS is the name of the North Wind, blowing from the Hyperborean Mountains.

According

According to the Poets, he was the son of Astræus and Aurora; others make him son of the Strymon. He was King of Thrace, and carried away by force Orithyia, a daughter of Erechtheus, King of Athens; he had by her Zetes and Calais, Cleopatra and Chione. He was worshipped as a Deity, and the Athenians dedicated altars to him and the other Winds, when Xerxes invaded Europe. His sons Zetes and Calais, accompanied the Argonauts to Colchis. Boreas is represented with wings and white hair; he appears always rough and shivering; and as the author of rain, snow, hail, and tempests, he is surrounded with impenetrable clouds.

ZEPHYRUS.

ZEPHYRUS, the West Wind, son of Astræus and Aurora, the same as the Favonius of the Latins. He married a Nymph called Chloris, or Flora, by whom he had a son named Carpos. Zephyrus was said to produce flowers and fruits by the sweetness of his breath. He had a temple at Athens, where he was represented as a young man of a delicate form, with wings on his shoulders, and having his head covered with all sorts of flowers.

EURUS.

EURUS.

EURUS, a Wind which blows from the East; the Latins sometimes call it Vulturnus. Eurus is represented as a young man flying with great impetuosity, and often appearing in a playful and wanton humour.

AUSTER.

AUSTER, a Wind which blows from the South, and generally produces distempers. He is represented as an old man with grey hair, a gloomy countenance; his head covered with clouds, a sable vesture, and dusky wings. He is the dispenser of heavy showers.

The Winds, according to some Mythologists, were confined by Æolus, in a large cave; and, without this necessary precaution, they would have overturned the earth, and reduced every thing to its original chaos.

CHAPTER I

THE first object of the present inquiry is to ascertain the truth of the statements made by the witnesses in the case of the *Queen v. [Name]*. The evidence is divided into two parts, the direct and the circumstantial. The direct evidence is that which is given by the witnesses who saw the facts as they happened. The circumstantial evidence is that which is given by the witnesses who saw the facts as they appeared to them.

CHAPTER II

THE second object of the present inquiry is to ascertain the truth of the statements made by the witnesses in the case of the *Queen v. [Name]*. The evidence is divided into two parts, the direct and the circumstantial. The direct evidence is that which is given by the witnesses who saw the facts as they happened. The circumstantial evidence is that which is given by the witnesses who saw the facts as they appeared to them.

The third object of the present inquiry is to ascertain the truth of the statements made by the witnesses in the case of the *Queen v. [Name]*. The evidence is divided into two parts, the direct and the circumstantial. The direct evidence is that which is given by the witnesses who saw the facts as they happened. The circumstantial evidence is that which is given by the witnesses who saw the facts as they appeared to them.

TERRESTRIAL GODDESSES.

VESTA

CERES

CYBELE

THEMUSES

THEMIS, ASTRÆA, NEMESIS.

VESTA.

VESTA, the daughter of Saturn and Rhea, and sister to Juno and Ceres. She is often confounded by Mythologists with Rhea, Ceres, Cybele, Proserpine, Hecate, and Tellus. When considered as the mother of the Gods, she is the mother of Rhea and Saturn; and when considered as the patroness of the Vestal-Virgins, and the Goddess of Fire, she is called the daughter of Saturn and Rhea; under this last name she was worshipped by the Romans. Æneas was the first who introduced her Mysteries into Italy, and Numa built her a temple, which no males were permitted to enter. The Palladium of Troy was supposed to be preserved within her sanctuary, and a fire was continually kept burning by a certain number of Virgins, who had dedicated themselves to the service of the Goddess. If the fire of Vesta was ever extinguished, it was supposed to prognosticate some sudden calamity to the Republic. The Virgin, by whose negligence it had been extinguished, was severely punished, and
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it was rekindled by the Rays of the Sun. The temple of Vesta was of a round form, and the Goddess was represented in a long flowing robe, with a veil on her head; holding in one hand a lamp, or a two eared vessel, and in the other a javelin, or sometimes a Palladium; on some medals she appears holding a drum in one hand, and a small figure of victory in the other.

The Goddess is likewise called Terra, and under this name she is looked upon as one of the most ancient Deities in Mythology; wife of Uranus or Cœlus, and mother of Saturn, Oceanus, the Titans, Giants, Cyclops, &c. She had many other names, but most of them in common with Cybele, or the younger Vesta, of whom I shall speak after having given some account of the

VESTAL VIRGINS.

THEY were Priestesses consecrated to the service of Vesta, as their name intimates. This office was very ancient, as the mother of Romulus was one of the Vestals. Æneas is supposed to have first established them. Numa appointed four, and Tarquin added two to that number. They were always chosen by the

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monarchs,

monarchs, but after the expulsion of the Tarquins, the High Priest was entrusted with the care of them : they were chosen young, from the age of six, to ten ; and if there was not a sufficient number that presented themselves as Candidates for the office, twenty Virgins were selected, and those upon whom the lot fell, were obliged to become Vestals. Plebeians as well as patricians were allowed to propose themselves, though they were in general nobly born, and it was required that they should be without blemish or deformity in every part of their body. For thirty years they were to remain in the strictest continence ; the ten first years were spent in learning the duties of the order, the ten following were employed in discharging them with fidelity and sanctity, and the ten last in instructing such as had entered into the Noviciate : when the thirty years were elapsed, they were permitted to marry ; or, if they still preferred celibacy, they waited upon the rest of the Vestals. As soon as a Vestal was initiated, her head was shaved, to intimate the liberty of her person, as she was then free from the shackles of parental authority, and she was permitted to dispose of her possessions as she thought proper. The employment of the Vestals was, as has been observed, to take care that the sacred

cred fire of Vesta was not extinguished ; and if it ever happened to be so, the offender was for her negligence severely scourged by the High Priest. In such a case all was consternation at Rome, as it was deemed the prognostic of great calamities to the state, and the fire was again kindled by glasses, with the rays of the sun. Another equally particular charge of the Vestals, was to guard a sacred pledge, on which was thought to depend the very existence of Rome. This, according to some, was the Palladium of Troy, others pretend it was some of the Mysteries of the Gods of Samothrace. The privileges of the Vestals were great, they had the most honourable seats at public games and festivals. A lictor, with the fasces, always preceded them when they walked in public. They were carried in chariots when they pleased, and they had the power of pardoning criminals when led to execution, if they declared that their meeting them was accidental. Their declarations in trials were received without the formality of an oath. They were chosen as Arbitors in causes of moment, and in the execution of wills ; and so great was the deference paid them by the Magistrates, as well as by the people, that the consuls themselves made way for them, and bowed their faces when they passed before them. To

insult them was a capital crime, and whoever attempted to violate their chastity, was beaten to death with scourges. If any of them died while in office, the body was buried within the walls of the city, an honour granted to few. Such of the Vestals as proved incontinent, were punished in the most rigorous manner. Numa ordered them to be stoned, but Tarquin the elder, caused a large hole to be dug in the earth, where a bed was placed, with a little bread, wine, water and oil, and a lighted lamp. The guilty Vestal was then stripped of the habit of her order, and compelled to descend into the subterraneous cavity, which was immediately shut, and she was left to perish there. Few however of the Vestals were found guilty of incontinence, and for the space of one thousand years, during which the order continued established, from the reign of Numa, only eighteen were punished for the violation of their vow. The Vestals were abolished by Theodosius the Great, and the fire of Vesta extinguished. The dress of the Vestals was peculiar, they wore a white vest, with purple borders, a white linen surplice, above which a large purple mantle, which flowed to the ground, and which was tucked up when they offered sacrifices. They had a close covering on their head, from which
hung

hung ribbons. Their manner of living was sumptuous, as they were maintained at the public expence, and though originally satisfied with the simple diet of the Romans, their tables soon after displayed the superfluities and luxuries of the great and opulent.

CYBELE.

CYBELE, a daughter of Cœlus and Terra, and wife of Saturn. She is sometimes called Rhea, Ops, Vesta, Bona Mater, Magna Mater, Bona Dea, Berecynthia, Dindymene, &c. According to Diodorus, she was the daughter of a Lydian Prince, and as soon as she was born was exposed on a mountain. She was preserved by sucking some of the wild beasts of the forest, and received the name of Cybele from the Mountain where her life had been preserved. When she returned to her father's court, she fell in love with a beautiful youth, whose name was Atys. All the Mythologists are unanimous in mentioning the amours of Atys and Cybele. The partiality of the Goddess for this youth, seems to arise from his having first introduced her worship in Phrygia. The festivals of Cybele were there observed with the greatest solemnity. Her priests were called Corybantes, Galli, &c. and in the celebration of her festivals they imitated the behaviour of madmen, filling the air with shrieks and howling,

ings, mixed with the confused noise of drums, tabrets, bucklers and spears. This was in commemoration of the sorrow of Cybele for the loss of her favourite Atys ; who, according to Ovid, was changed by the Goddess into a pine-tree, as he was about to lay violent hands upon himself, for having violated a vow of chastity, which she had obliged him to take, and ever after that tree was sacred to the mother of the Gods. Atys received divine honours, and temples were raised to his memory, particularly at Dymæ.

Cybele was generally represented as a robust woman, far advanced in her pregnancy, to intimate the fecundity of the earth ; she held keys in her hand, and her head was crowned with rising turrets, and sometimes with the leaves of the Oak. She sometimes appears riding in a chariot drawn by two tame lions. Atys follows, carrying a ball in his hand, and supporting himself upon a fir-tree, which is sacred to the Goddess. Sometimes she is represented with a sceptre in her hand, and her head covered with a tower : she is also seen with many beasts about her, and carrying two lions under her arms. From Phrygia, the worship of Cybele passed into Greece, and was solemnly established

at Eleufis, under the name of the Eleufinian Myfteries of Ceres. The Romans, by order of the Sibyline books, brought the Statue of this [Goddeſs from Peſſinus in Italy, and when the ſhip which carried it had run on a ſhallow bank of the Tiber, the virtue and innocence of the Veſtal Claudia (who had been accused of incontinence) was vindicated by her removing it with her girdle. It is ſuppoſed that the Myfteries of Cybele were firſt known about 257 years before the Trojan war, or 1580 years before the Auguſtan age. The Romans were particularly ſuperſtitious in waſhing every year, the fixth of the calends of April, the ſhrine of this Goddeſs in the waters of the river Almon. Too much indecency prevailed in the celebration of the feſtivals, the example of which was given by the Prieſts themſelves.

CERES.

CERES.

CERES, the Goddess of Corn and of Harvests, was the daughter of Saturn and Ops. She had a daughter by Jupiter, whom she called Proserpine. This daughter was carried away by Pluto, as she was gathering flowers in the plains near Enna. The loss of Proserpine was grievous to Ceres, who sought her all over Sicily, and, when night came on, she lighted two torches in the flames of mount *Ætna*, in order to continue her search all over the world. She at last found the veil of Proserpine near the fountain Cyane, but no intelligence could be obtained of the place of her concealment, till at length the nymph, *Arethusa*, informed the Goddess, that her daughter had been carried away by Pluto. No sooner had Ceres received this information, than she flew to Heaven, and demanded of Jupiter the restoration of her darling child. The God used his endeavour to reconcile her to Pluto as a son-in-law; but his representations proved fruitless, and the restoration was granted, provided that Proser-

pine had not eaten any thing in the kingdom of Pluto. Ceres upon this repaired to the infernal regions, but Proserpine had eaten the grains of a pomgranate, which she had gathered in the Elysian fields, and Ascalaphus having observed her at that time, discovered it to Pluto. The return of Proserpine upon earth was therefore impossible, but Ascalaphus, for his unsolicited information, was changed into an owl. The grief of Ceres, for the loss of her daughter was so violent, that Jupiter at length decreed, Proserpine should pass six months of the year with her mother, and the rest with her husband. During the enquiries of Ceres for her daughter, the cultivation of the earth had been neglected, and the ground became barren; therefore to repair the loss which mankind had suffered by her absence, the Goddess went to Attica, which was become the most desolate country in the world, and instructed Triptolemus, the son of Celeus, king of Attica, in every thing which concerned agriculture. Celeus had invited Ceres to his house, as she travelled over the country in quest of her daughter, and to repay his kindnesses the Goddess took particular notice of his infant son. She nourished him with her own milk, and placed him on burning coals during the night,

to destroy whatever particles of mortality he had received from his parents. The mother was astonished at the sudden growth of her son, and had the curiosity to watch Ceres, whom she disturbed by a sudden cry, when she beheld her child laid on the burning ashes; and as that interruption rendered the Goddess unable to make Triptolemus immortal, she taught him the manner of ploughing the earth, of sowing and reaping the corn, and of making bread, and by this means rendered him serviceable and dear to mankind. She afterwards gave him her chariot, which was drawn by two dragons, and in this celestial vehicle he travelled all over the world, distributing corn to the inhabitants of it. In Scythia, the favourite of Ceres had nearly perished by the machinations of Lyncus, who reigned in that country, but this savage prince was punished for his intended crime, by being transformed into a Lynx. Triptolemus, at his return to Eleusis, established there the festivals in honour of Ceres; he reigned for some time, and after death received divine honours. Some suppose that he accompanied Bacchus in his Indian expedition. The beneficence of Ceres to mankind procured her great veneration. Sicily was supposed to be the favourite retreat of that Goddess; and Diodorus says, that Ceres

Proserpine first appeared to mortals in that island, which Pluto received as a nuptial dowry from Jupiter when he married Proserpine. The Sicilians made a yearly sacrifice to Ceres, every man according to his abilities; and the fountain Cyane, through which Pluto opened himself a passage with his trident, when carrying away Proserpine, was publicly honoured with an offering of bulls, and the blood of the victims was shed in the waters of the fountain. Besides these, other ceremonies were observed in honour of the two Goddesses, who had so peculiarly favoured the island. The commemoration of the Rape was celebrated about the beginning of the harvest, and the search of Ceres, at the time that corn is sown into the earth. The latter festival continued six successive days. Ceres performed also the duties of a legislator, and the Sicilians experienced great advantages from her salutary laws, hence her surname of Thesmophora. She is the same as the Isis of the Egyptians, and her worship was first brought into Greece by Erechtheus, about 1426 years before the Christian æra, according to some authors. She met with various adventures in her travels over the earth, and the impudence of Stello was severely punished, for he was changed into an elf by the Goddess, for having

having derided her. A sow was offered in sacrifice to Ceres, as that animal frequently injures and destroys the productions of the earth. While the corn was yet in grass, they offered her a ram, after the victim had been led three times round the field. Ceres was represented with a garland of ears of corn on her head, holding in one hand a lighted torch, and in the other a poppy, which was sacred to her. She sometimes appears as a country woman, mounted upon the back of an ox, carrying a basket on her left arm, and holding a hoe; and sometimes she rides in a chariot, drawn by winged dragons. She has been supposed by some to be the same as Rhea, Tellus, Cybele, Bona Dea, Berecynthia, &c. The Romans paid her great adoration, and her festivals were celebrated annually by the Roman matrons, in the month of April, during eight days; these matrons abstained at that time from the use of wine, and any sensual enjoyments; they always carried lighted torches, in commemoration of those carried by Ceres when in search of her daughter; and whoever came to these festivals without a previous initiation, was punished with death. Ceres is metaphorically called bread and corn, as the word Bacchus is sometimes used to signify wine.

THE

THE MUSES.

THE Muses were Goddeffes, who presided over Poetry, Music, Dancing, and all the Liberal Arts. They were daughters of Jupiter and Mnemosyne, and were nine in number.

CLIO

PRESIDED over History. She is represented crowned with laurels, holding in one hand a trumpet, and a book in the other. Sometimes she holds a quill, with a lute. Her name signifies Honour and Reputation, and it was her office faithfully to record the actions of brave and illustrious heroes. She was mother of Hyacintha, by Pierus, son of Magnes.

UTERPE

PRESIDED over Music, and was looked upon as the inventress of the flute. She is represented

presented as crowned with flowers, and holding a flute. Some Mythologists have attributed to her the invention of Tragedy, more commonly supposed to be the production of Melpomene.

THALIA

PRESIDED over Festivals, and over pastoral and comic Poetry. She is represented leaning on a column, holding a mask in her right hand, by which she is distinguished from her sisters, as also by a shepherd's crook. Her dress appears shorter, and not so much ornamented as that of the other Muses.

MELPOMENE

PRESIDED over Tragedy. Horace has addressed the finest of his Odes to her, as to the patroness of Lyric Poetry. She was generally represented with a serious countenance and splendid garments. She wore a buskin, and held a dagger in one hand, and in the other a sceptre and crowns.

TERPSICHORE.

TERPSICHORE

PRESIDED over Dancing, of which she was reckoned the inventress, as her name intimates. She is represented like a young virgin, crowned with laurel, and holding in her hand a musical instrument.

ERATO

PRESIDED over lyric and tender Poetry. She is represented as crowned with roses and myrtle, holding a lyre in her hand. She sometimes appears with a thoughtful, and sometimes with a gay and animated, look. She was invoked by lovers, especially in the month of April, which, among the Romans, was more particularly devoted to love.

POLYHYMNIA, OR POLYMNIA,

PRESIDED over Singing and Rhetoric, and was deemed the inventress of Harmony. She

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was represented veiled in white robes, holding a sceptre in her left hand, and with her right raised up as ready to harangue. On her head she wore a crown of jewels.

CALLIOPE

PRESIDED over Eloquence and Heroic Poetry. She is said to be the mother of Orpheus by Apollo. Horace supposes her to play on all sorts of musical instruments. She was represented with books in her hand, which signified that her office was to take notice of the famous actions of heroes, as Clio was employed in celebrating them. She held the three well-known epic Poems of antiquity, and appeared generally crowned with laurel. She settled the dispute between Venus and Proserpine concerning Adonis, whose company these two Goddesses both wished perpetually to enjoy.

URANIA

URANIA

PRESIDED over Astronomy. She was the mother of Linus, and some say likewise of the God Hymenæus. She was represented dressed in an azure coloured robe, crowned with stars, holding in her hands a globe, and having many mathematical instruments placed around her. She is sometimes called the Heavenly Muse.

Some pretend that there were only three Muses; Melete, Mneme, and Aède. Others say there were four; Talxiope, Aède, Arche, Melete: they were, according to some, daughters of Pierus and Antiope, from which circumstance they are often called Pierides; but the name of Pierides might as probably be derived from Mount Pierus, where they were born. They have likewise been called Castalides, Aganippides, Lebethrides, Aonides, Heliconides, &c. from the places where they were worshipped, or over which they presided. Apollo, who was the patron and conductor of the Muses, has received the name of Musagetes, or leader of the Muses; the same surname was also given to Hercules. The palm-tree,

tree, the laurel, and all the fountains of Pindus, Helicon, Parnassus, &c. were sacred to the Muses: they were all fond of solitude, and commonly appeared in different attire, according to the arts and sciences over which they presided. Sometimes they were represented as dancing together, or singing in chorus, to intimate the near and indissoluble connection which subsists between the liberal Arts and Sciences. Sometimes they are seen on mount Parnassus, or on Mount Helicon, and the horse Pegasus appears on the summit, with extended wings, ready to take flight. This horse is said to have sprung from the blood of Medusa, when Perseus had cut off her head; he was called by this name, from his having received existence, according to Hesiod, near the sources of the Ocean, from whence he immediately flew up to Heaven; or rather, according to Ovid, he fixed his residence on Mount Helicon, where, by striking the earth with his foot, he instantly raised a fountain, which has been named Hippocrene. He became the favourite of the Muses, and having been tamed by Neptune or Minerva, he was given to Bellerophon to conquer the Chimæra. No sooner was this fiery monster destroyed, than Pegasus threw down his rider, because he was a mortal; or rather, according

according to the more received opinion, because he attempted to fly to Heaven. This act of temerity in Bellerophon was punished by Jupiter, who sent an insect to torment Pegasus, which occasioned the melancholy fall of his rider. Pegasus continued his flight up to Heaven, and was placed among the constellations of Jupiter. Perseus, according to Ovid, was mounted upon Pegasus, when he destroyed the sea-monster which was going to devour Andromeda.

The Muses sometimes appear with wings, because, by the help of wings, they escaped from Pyrenæus, a king of Thrace, who, during a shower of rain, gave them shelter in his house, and then attempted to offer them violence. When the Goddesseſs assumed wings, and flew away, Pyrenæus attempting to follow them (as if he too had wings), threw himself from the top of a tower, and was killed by the fall. The nine daughters of Pierus, the Theſſalian, who challenged the Muses by a trial of skill in music, were conquered by them, and then changed into magpies. It may therefore be supposed, that the victorious Muses assumed the name of the conquered daughters of Pierus, and that it was for this reason they were called

Pierides,

Pierides; in the same manner as Minerva was called Pallas, because she had killed the giant of that name. The Muses were likewise challenged to a trial of skill by Thamyras, a celebrated musician of Thrace, and it was mutually agreed, that the vanquished should be wholly at the disposal of the victorious adversary. Thamyras was conquered, and the Muses deprived him of his sight and his melodious voice, and broke his lyre. The worship of the Muses was well established, particularly in the enlightened parts of Greece, Thessaly, and Italy. No sacrifices were offered to them, though no poet ever began a poem, without a solemn invocation to these Goddesses. Festivals were instituted in honour of them in several parts of Greece, especially among the Thespians, every fifth year. The Macedonians also observed a festival in honour of Jupiter and the Muses. It had been instituted by king Archelaus, and it was celebrated with stage-plays, games, and different exhibitions, which continued nine days, according to the number of the Nine Muses.

THEMIS,

THEMIS, ASTRÆA, NEMESIS.

THEMIS, a daughter of Coelus and Terra, who was married to Jupiter against her inclination. She became mother of Dice, Irene, Eunomia, the Parcæ, &c. She was the first to whom the inhabitants of the earth raised temples. Her Oracle was famous in Attica, in the age of Deucalion, who consulted it with great solemnity, and was instructed how to repair the loss of mankind. Themis was generally attended by the Seasons. Among the moderns she is represented as holding a sword in one hand, and a pair of scales in the other.

Astræa, a daughter of Astræus, king of Arcadia, or, according to others, of Titan, by Aurora. Some make her the daughter of Jupiter and Themis. She was called Justice, of which virtue she was the Goddess. She lived upon earth, according to the poets, during the Golden Age; but the wickedness and impiety of mankind, in the Brazen and Iron Ages, drove her to Heaven, and she was placed among
the

the constellations in the Zodiac, under the name of Virgo. She is represented as a virgin, with a stern but majestic countenance, holding, like Themis, a pair of scales in one hand, and a sword in the other.

Nemesis, the daughter of Nox. She was the Goddess of Vengeance, always prepared to punish impiety, and at the same time liberally to reward the good and virtuous. She is made one of the Parcæ by some Mythologists. She was represented with a helm and a wheel. The people of Smyrna were the first who made her statues with wings, to shew with what celerity she is prepared to punish crimes, both by sea and land, as the helm and the wheel in her hands indicate. Her power did not only exist during this life, but she was also employed, after the death of criminals, to find out the most effectual and rigorous methods of punishment. Nemesis was particularly worshiped at Rhamnus, in Attica, where she had a celebrated statue ten cubits high, made of Parian marble, by Phidias; or, according to others, by one of his pupils. The Romans were also particularly attached to the adoration of this Deity, whom they solemnly invoked, and to whom they offered sacrifices before they declared

clared war against their enemies, to shew the world that their wars were undertaken upon just grounds. Her statue at Rome was in the Capitol. Some suppose that Nemesis was the person whom Jupiter deceived in the form of a swan, and that Leda was entrusted with the care of the children which sprung from the two eggs: others pretend that Leda obtained the name of Nemesis after death. According to Pausanias, there was more than one Nemesis. Goddess Nemesis was surnamed Rhamnusia, because worshiped at Rhamnus; and Adraastia, from the temple which Adraastus, king of Argos, erected to her when he went against Thebes, to revenge the indignities which his son-in-law, Polynices, had suffered, in being unjustly driven from his kingdom by his brother Eteocles. The Greeks celebrated a festival, called Nemesia, in memory of deceased persons, as the Goddess Nemesis was supposed to defend the relics, and the memory of the dead from all insult. Nemesis, though properly one of the infernal Deities, is generally placed among the Terrestrials, as the third Goddess who presided over justice.

*THE SYLVAN AND DOMESTIC
DEITIES.*

PAN	ARISTÆUS
SYLVANUS	TERMINUS
SILENUS	THE SATYRS
PRIAPUS	OR
VERTUMNUS	FAUNS

*THE PENATES AND LARES,
THE GENII.*

PAN.

PAN was the God of Shepherds and Hunters, and of all the inhabitants of the country. He was the son of Mercury by Dryope, according to Homer. Some give him Jupiter and Calisto for parents. Others Jupiter and Ybis or Oneis. Lucian, Huginus, &c. support that he was the son of Penelope, the daughter of Icarius, and wife of Ulysses; but I decline repeating the shameful and indecent stories they relate to the prejudice of a Princess, whom the authority of Homer induces us to regard as a pattern of prudence and chastity. Pan was a monster in appearance; he had two small horns on his head; his complexion was ruddy, his nose flat, and his legs, thighs, and feet were those of a goat, with the tail of that animal. The education of Pan was entrusted to a nymph of Arcadia, called Sinoe; but the nurse, terrified at the sight of such a monster, fled away and left him; he was wrapped up in the skin of a beast by his father, and carried to Heaven, where Jupiter and the Gods entertained

tained themselves with the oddity of his appearance. Bacchus, who was greatly pleased with him, gave him the name of Pan. The God of Shepherds chiefly resided in Arcadia, where the woods and mountains were his habitation. He was said to have invented the flute with seven reeds, which he called Syrx; in honour of a beautiful nymph of the same name, to whom he attempted to offer violence, and who was changed into a reed. He was continually endeavouring to deceive the neighbouring nymphs, and frequently his stratagems proved successful. Though deformed in his shape and features, he had the good fortune to please Diana, and to gain her favour, by transforming himself into a beautiful white goat. He was enamoured of a nymph of the mountains, called Echo, by whom he had a son, named Lynx. Being in love with Omphale, Queen of Lydia, he went in the night to a cave, to which he knew she had retired with Hercules. As they slept in different parts of the cave, and as Omphale had covered herself with the skin of the lion usually worn by Hercules, Pan mistook her for that hero, and went to the place where Hercules was sleeping, who had assumed the dress of Omphale, which Pan perceiving, was deceived, and lay down by his side; but the hero awaking, kicked him

into the middle of the cave. The noise awoke Omphale, and Pan was discovered lying on the ground, greatly disappointed, and ashamed at his adventure.

The worship of Pan was well established, particularly in Arcadia, where he gave Oracles on Mount Lycæus. His festivals, called by the Greeks *Lycæ*, were brought to Italy by Evander; and they were well known at Rome by the name of the *Lupercalia*. The worship, and the different functions, of this Diety were derived from the mythology of the ancient Egyptians. Pan was one of the eight great Gods adored by this people, who ranked him before the other twelve, called *Consentes* by the Romans. He was worshiped with the greatest solemnity all over Egypt; his statutes represented him as a goat, not because he really was such, but this was done for mysterious reasons. He was the emblem of fecundity, and they looked upon him as the principle of all things. His horns, as some observe, represented the rays of the sun. The brightness of the Heavens was expressed by the vivacity and the ruddiness of his complexion. The star which he wore on his breast was the symbol of the firmament, and his

his hairy legs and feet denoted the inferior parts of the earth, covered with woods and plants. Some suppose that Pan appeared as a goat, because, when the Gods fled into Egypt, in their war against the Giants, he transformed himself into that animal. This Deity, according to some, is the same as Faunus, and he is the chief of all the Satyrs. Plutarch mentions, that in the reign of Tiberius, an extraordinary voice was heard near the Echinades, in the Ionian sea, which exclaimed that the Great Pan was dead. This was credited by the emperor, and the astrologers were consulted; but they were unable to explain the meaning of so supernatural a voice, which probably proceeded from the imposition of one of the courtiers, who wished to terrify Tiberius. In Egypt, in the town of Mendes (which word also signifies a goat), there was a sacred goat kept with the most ceremonious sanctity. The death of this animal was always attended with the greatest solemnities, and, like that of Apis, became the cause of universal mourning. As Pan usually terrified the inhabitants of the neighbouring country, that kind of fear which sometimes seizes men, and which has no real or just cause, has been named from

him panic fear. This kind of terror has been exemplified, not only in individuals, but also in numerous armies; such as that of Brennus, which was thrown into the utmost consternation at Rome, without any cause or plausible reason.

SYLVANUS.

SYLVANUS.

MANY authors confound the Sylvani, Fauni, and Sileni, with Pan; yet, as others distinguish them, it is necessary to treat of them separately. To begin with Sylvanus; he is generally placed near Pan, and like him, represented as half a man, and half a goat. According to Virgil, he was the son of Picus, or, as others report, of Mars. The worship of Sylvanus was established only in Italy, where some have imagined he reigned in the age of Evander. This Deity presided over gardens and limits. He is represented as holding a branch of cypress in his hand, because he was particularly fond of young Cyparissus, the favourite of Apollo, who was changed into a cypress tree.

SILENUS.

SILENUS was the foster father, the preceptor, and constant attendant of Bacchus. He was, as some suppose, the son of Pan, or, according to others, of Mercury, or of Terra. Malca, in Lesbos, is said to have been the place of his birth. After death he received divine honours, and had a temple in Elis. Silenus is represented as a fat jolly old man, riding on an ass, crowned with flowers, and always intoxicated. He was once found by some peasants in Phrygia, after he had lost his way, and conducted by them to king Midas, who received him hospitably, and afterwards restored him to Bacchus, for which he was rewarded by the God, as has been already related. Some authors assert that Silenus was a philosopher, who accompanied Bacchus in his Indian expedition, and assisted him by his counsels. From this circumstance, therefore, he is sometimes introduced speaking, with all the gravity of a philosopher, concerning the formation of the world, and the nature of things.

PRIAPUS.

PRIAPUS.

PRiapus presided over gardens and orchards. He was son of Venus by Mercury or Adonis, or as some say, by Bacchus. He was born at Lampfacus, and was so deformed in all his limbs, by means of Juno, who had assisted at the delivery of Venus, that the mother, ashamed to have given birth to such a monster, ordered him to be exposed upon the mountains. His life, however, was preserved by shepherds, and he soon became a favourite of the people of Lampfacus; but he was afterwards expelled by the inhabitants, on account of the freedoms he took with their wives. This violence was punished by the son of Venus; and after the Lampfacenians had been afflicted with diseases, they recalled Priapus and erected temples to his honour. Festivals were also instituted, and the people, naturally indolent and fond of amusement, gave themselves up to licentiousness, and every impurity, during the celebration. His worship was also introduced at Rome; but the Romans regarded him rather as the God of

H 5

Gardens

Gardens and Orchards, than as the patron of sensual pleasures. A crown painted with different colours was offered to him in the spring, and, in the summer, a garland of ears of corn. An ass was usually sacrificed to him, because that animal, by its braying, awoke the nymph Lotis, to whom Priapus was going to offer violence. This Deity is generally represented with an human face, and the ears of a goat; he holds a stick in his hand, with which he terrifies the birds, as also a club to drive away thieves, and a scythe to prune the trees, and cut down the corn. He was crowned with the leaves of the vine, and sometimes with laurel, or rocket; the last of these plants is sacred to him, as it is said to raise the passions, and to excite love.

A town of Asia Minor, near Lampfacus, took its name from Priapus, because he was the chief Deity of the place, and because he had taken refuge there, when banished from Lampfacus.

VERTUMNUS.

VERTUMNUS.

ADEITY among the Romans, who presided over the Spring, and over Orchards. He endeavoured to gain the affections of the Goddess Pomona; to effect this, he made use of the power which he had of assuming many different forms. Some authors say, that it was under that of an old woman, he prevailed on his mistress to listen to his addresses; but others relate, that having in vain metamorphos'd himself into a great number of different shapes, he at last re-assumed his own, and Pomona consented to marry him. Vertumnus is represented as a handsome young man, crowned with flowers, and holding in his right hand fruit, and a horn of plenty in his left.

ARISTÆUS.

ARISTÆUS, son of Apollo, and the nymph Cyrene, was born in the deserts of Libya. He was brought up by the Seasons, and nourished with Nectar and Ambrosia, the food of the Celestial Gods. His love of hunting procured him the surnames of Nomus and Agreus. After he had travelled over the greatest part of the world, he came to settle in Greece, where he married Autonoe, the daughter of Cadmus, by whom he had a son called Actæon. He was enamoured of Eurydice, the wife of Orpheus, and pursued her in the fields; as she fled from him, she was stung by a serpent that lay in the grass, and died, on which account the Gods destroyed all the bees of Aristæus. In this calamity he applied to his mother, who directed him to seize the Sea-God Proteus, and consult him how he might repair the loss he had sustained. Proteus advised him to appease the manes of Eurydice, by the sacrifice of four bulls, and as many heifers. As soon as he had done so, and left the victims in the open air,
swarms

swarms of bees immediately sprang from the dead carcases, which restored Aristæus to his former prosperity. Some authors say, that this Deity had the care of Bacchus when young, and that he was initiated in all his mysteries. Aristæus went to live on mount Haemus, where he was afterwards worshiped as a Demi-God. He is said to have learned from the Nymphs the cultivation of olives, and the management of bees, &c. which he communicated to mankind.

TERMINUS,

A DIVINITY whom the Romans supposed to preside over bounds and limits, and to punish all unlawful usurpation of land. His worship was first introduced at Rome by Numa, who persuaded his subjects that the limits of their lands and estates were under the immediate inspection of Heaven. His temple was on the Tarpeian Rock. He was represented with a human head, without feet or arms, to intimate that he never moved wherever he was placed. The people of the country assembled once a year with their families, and crowned with flowers and garlands, the stones which separated their different possessions, and offered victims to the God who presided over their boundaries. It is said, that when Tarquin the Proud wished to build a temple on the Tarpeian Rock to Jupiter, the God Terminus refused to give way, though the other Gods willingly resigned their seats.

THE

THE SATYRS OR FAUNS.

THEY were Demi-Gods of the country, whose origin is unknown. They are represented as men, but with the feet and legs of goats, short horns on the head, and the whole body covered with thick hair : they chiefly attended upon Bacchus, and made themselves known in his Orgies, by their riotous and lascivious demeanour. The first fruits of every thing were generally offered to them. The Romans promiscuously called them Fauni, Panes, Sylvani, &c. It is said that a Satyr was brought to Sylla, as that general returned from Thessaly. The monster had been surprized asleep in a cave; but his voice was inarticulate when he was brought into the presence of the Roman general, and Sylla was so disgusted with it, that he ordered it to be instantly removed. This monster answered, in every respect, the description which the Poets and Painters have given of the Satyrs.

THE

THE PENATES AND LARES.

THE Penates, called Household Gods, presided over houses and the domestic affairs of families. They were called Penates, because they were generally placed in the innermost and most secret parts of the house; the place where they stood was afterwards called Penetralia, and they themselves received the name of Penetrales. It was in the option of every master of a family to choose his household gods, and therefore Jupiter, and others of the superior Gods, are often invoked as patrons of domestic affairs. According to some, the Penates were divided into four classes; the first comprehended all the Celestials, the second the Sea-Gods, the third the Gods of Hell, and the last all such heroes as had received divine honours after death. The Penates were originally the manes of the dead, but when superstition had taught mankind to pay great reverence to the statues and images of their deceased friends, this veneration was soon exchanged for regular worship, and they were admitted by their votaries to share immortality and

and power over the world with a Jupiter or a Minerva. The statues of the Penates were usually made with wax, ivory, silver, or earth, according to the affluence of the worshipper; and the offerings they received, were wine, incense, fruits, and sometimes the sacrifice of lambs, sheep, goats, &c. In the early ages of Rome, human sacrifices were offered to them; but Brutus, who expelled the Tarquins, abolished that unnatural custom. When offerings were made to the Penates, their statues were crowned with garlands, poppies, or garlick; and besides the monthly day that was set apart for their worship, their festivals were celebrated during the Saturnalia.

THE LARES

WERE Gods of inferior power, who likewise presided over houses and families. They were two in number, sons of Mercury and the Nymph Lara, who was famous for her beauty and her loquacity; having revealed to Juno the amours of Jupiter with Juturna, the God cut off her tongue, and ordered Mercury to conduct

conduct her to the infernal regions. The Messenger of the Gods fell in love with her by the way, and Lara became, in consequence of this amour, the mother of two children, to whom the Romans have since paid divine honours, under the name of Lares. In process of time their power was extended not only over houses, but also over the country and the sea; and we find Lares Urbani, to preside over the cities; Familiares, over houses; Rustici, over the country; Compitales, over cross-ways; Marini, over the Sea; Viales, over the roads, &c. According to the opinion of some, the worship of the Gods Lares, whom they suppose to be the Manes, arises from the ancient custom among the Romans and other nations, of burying their dead in their houses, and from the belief that their spirit continually hovered over the house for the protection of its inhabitants. The statues of the Lares resembling monkies, and covered with the skin of a dog, were placed in a niche behind the doors of the houses, or around the hearths. At the feet of the Lares was the figure of a dog barking, to intimate their care and vigilance. Incense was burnt on their altars, and a sow was also offered on particular days. Their festivals were observed

served at Rome in the month of May, when their statues were crowned with garlands of flowers, and offerings of fruit were presented to them. The word *Lares* signifies Conductor or Leader.

THE

THE GENII

WERE beings of a middle kind, of greater dignity than man, but of a nature inferior to that of the Gods. According to the Ancients, they were spirits or Dæmons which presided over the birth and life of every man, gave them their private counsels, and carefully watched over their most secret intentions. Some of the ancient Philosophers maintained that every man had two of these Dæmons, the one good and the other bad. They were supposed to have the power of assuming whatever forms were most subservient to their designs. At the moment of death, the Dæmon delivered up to judgment the person with whose care he had been entrusted; and, according to the evidence he gave, sentence was passed upon the deceased. The Dæmon of Socrates is famous in history. That great Philosopher asserted, that the Genius informed him when any one of his friends was about to engage in some unfortunate enterprize, and prevented himself

himself from the commission of all crimes and impiety. These Genii or Dæmons, though at first reckoned only as subordinate ministers of the superior Deities, received divine honours in process of time, and altars and statues were erected to them.

[illegible]

PALES

THE SYLVAN GODDESSES.

PALES

FLORA

TERONIA

POMONA

THE NYMPHS AND THE SIBYLS.

PALES.

THE Goddess of sheep-folds and of pastures among the Romans. She was worshipped with great solemnity, and her festivals, called Palilia, were celebrated the very day that Romulous began to lay the foundation of the city of Rome. These feasts were instituted to engage the Goddess to make the pastures fruitful, and to preserve the flocks from wolves, and from the diseases incident to cattle. They offered to her milk, and wafers made with millet. Pales is represented as an aged woman, surrounded by shepherds.

FLORA.

FLORA.

THE Goddess of flowers and gardens among the Romans. She is the same as the Chloris of the Greeks. Some suppose that she was originally a courtesan, who left to the Romans the immense riches which she had acquired by her irregularities, in remembrance of which a yearly festival was instituted in honour of Flora; but she was worshiped among the Sabines long before the foundation of Rome, and Tatius was the first who raised her a temple in that city. It is said that she married Zephyrus, and received from him the privileges of presiding over flowers, and of enjoying perpetual youth. She was represented as crowned with flowers, and holding in her hand the horn of plenty.

I

FERONIA.

FERONIA.

A Goddess at Rome, who presided over woods and groves. The name is perhaps derived from the town Feronia, near Mount Soracte, where she had a Temple. It was usual to make a yearly sacrifice to her, and to wash the face and hands in the waters of the sacred fountain which flowed near her Temple. It is said that those filled with the spirit of this Goddess could walk bare-footed over burning coals without receiving any injury. It has been likewise related, that the sacred grove in which her Temple stood having been set on fire, the votaries of Feronia were about to remove her image from thence, when on a sudden the grove became green as before.

POMONA.

POMONA.

A Nymph, supposed by the Romans to preside over gardens, and to be the Goddess of all sorts of fruit-trees. She had a Temple at Rome, and a regular Priest, who offered sacrifices to her divinity for the preservation of fruit. She was represented sitting on a basket full of flowers and fruits, holding a bough in one hand, and apples in the other. Pomona was fond of the cultivation of the earth, and disregarded the sports of the field. Many of the rural Gods endeavoured to gain her affection, but she received the addresses of them all with equal coldness, till Vertumnus, by assuming different shapes, introduced himself into her retreat, and prevailed on her to espouse him. This Deity was unknown among the Greeks.

THE NYMPHS.

CERTAIN female Deities among the ancients. They were generally divided into two classes, Nymphs of the Land, and Nymphs of the Sea. Of the Nymphs of the Earth; some presided over the woods, and were called Dryades, and Hamodryades; others presided over mountains, and were called Oreades; and others over hills and vallies, and were called Napææ, &c. The Sea-Nymphs were the Oceanides, and Nereides; and those who presided over rivers, fountains, streams, and lakes, were called Naiades, Potamides, &c. The Nymphs of the Waters generally inhabited the element to which they belonged, and those of the land fixed their residence on rocks, or mountains, in woods or caverns, and their grottos were beautified by evergreens, and delightful romantic scenes. The Nymphs were immortal according to some Mythologists; others supposed that they were subject to mortality, but that their life was of long duration. According to Hesiod, they lived several thousand

land years ; and Plutarch seems obscurely to intimate, that the term of their life was about 9720 years. The number of the Nymphs is not precisely known ; there were above 3000 according to Hesiod ; whose power was extended over the different parts of the earth, and over the different functions and occupations of mankind. They were worshiped by the Ancients, though not with so much solemnity as the superior Deities. They had no temples raised to their honour, and the only offerings they received were milk, honey and oil, and sometimes the sacrifice of a goat. They were represented as young and beautiful virgins, veiled up to the middle ; they sometimes held a vase, from which they seemed to pour water. Sometimes they held grass, leaves, and shells instead of vases. It was deemed unfortunate to see them naked, and such a sight was usually attended by an immediate delirium. The Nymphs were generally distinguished by an epithet which denoted the place of their residence : Thus the Nymphs of Sicily were called Sicilides, those of Corycus, Corycides, &c.

Echo is said to have been formerly one of the Nymphs, though nothing but her voice now remains, and even while she lived, she was so

far deprived of the use of speech, as not to be able to repeat the last words of any sentence. Juno had inflicted this punishment on her for her loquacity. Echo accidentally met in the woods, Narcissus, a beautiful youth, son of Cephissus and the Nymph Liriope, and fell passionately in love with him. She discovered her fondness to him, but he despised her and fled from her sight, at which the Nymph was so much afflicted, that she pined away with grief, till every part of her was consumed except her voice, which still haunts the woods and mountains which she once frequented, and repeats, though imperfectly, the sounds which are heard among them. Narcissus, after he had fled from Echo, stopped to repose himself by the side of a fountain, where seeing his own image reflected, he became deeply enamoured of it, taking it for the Nymph of the place; his fruitless attempts to approach this beautiful object so enraged him, that he grew desperate and killed himself, and his blood was changed into a flower, which still bears his name.

THE SIBYLS.

THE Sibyls were certain women, inspired by Heaven, who flourished in different parts of the world. Their number is unknown. Plato speaks of one only, others of two, Pliny of three, Ælian of four, and Varro of ten; an opinion which is universally adopted by the learned. These ten Sibyls were believed to reside in the following places, Persia, Libya, Delphi, Cumæ, in Italy, Erythræa, Cumæ, in Æolia, Marpessa on the Hellespont, Ancyra, in Phrygia, and Tiburtis. The most celebrated of the Sibyls was that of Cumæ, in Italy, who has been called by the different names of Amalthæa, Demophile, Herophile, Daphne, Manto, Phemonoe, and Deiphobe. It is said that Apollo became enamoured of her; and that to make her sensible to his passion, he offered to grant her whatever she should ask. The Sibyl demanded to live as many years as she then held grains of sand in her hand, which was full of them; but she forgot to ask, at the same time, for the continuance of the health, vigour, and

bloom of which she was then in possession. The God granted her request; but she still refused to gratify his passion, though he even offered her perpetual youth and beauty on that condition. She became at length old and decrepit; her form decayed, melancholy paleness, and haggard looks, succeeded to bloom and cheerfulness. She had already lived about 700 years when Æneas arrived in Italy; and, as some have imagined, she had three centuries more to live, before her years became as numerous as the grains of sand which had been contained in her hand. This Sibyl instructed Æneas how to find his father in the infernal regions, and even conducted him to the entrance of Hell. It was usual for the Sibyl to write her prophecies on leaves, which she placed at the entrance of her cave; and it required particular care in those who consulted her to take up these leaves before they were dispersed by the wind, as their meaning then became incomprehensible. According to the most authentic historians of the Roman Republic, one of the Sibyls came to the palace of Tarquin the Second with nine volumes, which she offered to sell for a very high price. The monarch disregarded her, and she immediately disappeared; but soon after, having burned three of the volumes, she asked the price

price for the remaining six books; and when Tarquin refused to buy them, she burned three more, and still persisted in demanding the same sum for the three that were left. This extraordinary behaviour astonished Tarquin; he purchased the books, and the Sibyl instantly vanished, and never more appeared to the world. These books were preserved with great care, and called the Sibylline verses. A college of priests was appointed to have the care of them; and such reverence did the Romans entertain for these prophetic books, that they were consulted with the greatest solemnity, and only when the state seemed to be in danger. When the capitol was burnt in the troubles of Sylla, the Sibylline verses, which were deposited there, perished in the conflagration; and to repair the loss which the Republic was thought to have sustained, commissioners were sent immediately to different parts of Greece, to collect whatever verses could be found of the inspired writings of the Sibyls. The fate of these Sibylline verses, which were collected after the conflagration of the capitol, is unknown. There are now many Sibylline verses extant, but they are universally accounted spurious; and, it is evident, that they were composed in the second century, by some of the followers of Christianity, who

wished to convince the Pagans of their errors, by assisting the cause of truth with the arms of pious artifice.

There were many inferior Gods and Goddesses adored by the Ancients, besides those which have been here mentioned; in effect they are almost innumerable, as almost every part of the world invoked a great number of Divinities which were unknown among other nations. The same Deities were indeed acknowledged in many different countries, but under different appellations, and different powers and functions were ascribed to them; but some of those functions were so absurd, and others so indecent, that I have thought it best to pass many of them over in silence, and proceed to those whose actions make a more essential part of the fabulous history.

THE MARINE DEITIES.

NEPTUNE

TRITON

OCEANUS

NEREUS

PROTEUS

GLAUCUS

TETHYS

AMPHITRITE

DORIS

THETIS

LEUCOTHEA

AND PALÆMON.

MONSTERS OF THE SEA,

THE SIRENS,

SCYLLA AND CHARYBDIS.

NEPTUNE.

NEPTUNE, son of Saturn and Ops, and brother to Jupiter and Pluto. He was preserved in the same manner with them from being devoured by his father, on the day of his birth. Neptune shared with his brothers the empire of Saturn, and received as his portion the dominion of the sea. This, however, did not seem to him equivalent to the empire of Heaven and Earth, of which Jupiter had taken possession, he therefore conspired, with others of the Gods, to dethrone him. The conspiracy was discovered, and Neptune was condemned by Jupiter to build the walls of Troy. A reconciliation, however, soon took place, and Neptune was re-instated in all his rights and privileges. His dispute with the Goddess Minerva has been already taken notice of. The decision which was given in her favour, had highly offended Neptune, and he afterwards contended with her for Troezene, but Jupiter composed that difference, by permitting them to be conjointly worshiped there, and by giving

giving the name of Polias, or Protectress of the city, to Minerva, and that of king of Troezene, to the God of the Sea. He likewise disputed for the Isthmus of Corinth with Apollo; and Briareus, the Cyclop, who was mutually chosen umpire, gave the Isthmus to Neptune, and the promontory to Apollo. Neptune, as being God of the Sea, was entitled to more power than any of the other Gods, except Jupiter. Not only the ocean, rivers, and fountains, were subjected to him, but he could also raise earthquakes at his pleasure, and bring up islands from the bottom of the sea, with a stroke of his trident.

The worship of Neptune was established in almost all parts of the earth, and the Lybians in particular venerated him above all other nations, and even considered him as the first and greatest of the Gods. The Greeks and Romans were also much attached to his worship, and they celebrated their Isthmian games and consualia with the greatest solemnity. Neptune was generally represented sitting in a chariot made of a shell, and drawn by sea-horses or dolphins. Sometimes he is drawn by winged horses, and stands up holding his trident, while his chariot flies over the surface of the waves.

Homer

Homer represents him as issuing from the sea, and in three steps crossing the whole horizon. The mountains and the forests, says the poet, in his description, tremble as he walks; the whales, and all the fishes of the sea appear around him, and even the sea herself seems to feel the presence of her God. The Ancients generally sacrificed a bull and a horse on his altars, and the Roman soothsayers always offered to him the gall of the victims, which, in taste, resembles the bitterness of the sea-water.

The amours of Neptune were numerous. He obtained, by means of a dolphin, the favour of Amphitrite, who had made a vow of perpetual celibacy, and he placed among the constellations the fish which had prevailed upon the Goddess to become his wife; he also married Venilia and Salacia, but these, according to some authors, are only the names of Amphitrite; they observe that the former word is derived from *Venire*, alluding to the continual motion of the sea. Salacia is derived from *Salum*, which signifies the sea, and is applicable to Amphitrite. Neptune assumed the form of the river Enipeus, to gain the confidence of Tyro, the daughter of Salmoneus, by whom he had Pelias and Neleus; he was also father of Pho-

reus and Poliphemus, by Thoosia; of Lycus, Nycteus and Euphemus, by Celeno; of Chryses, by Chrysogenia; of Anceus, by Afty-palia; of Boeotus and Hellen, by Antiope; of Lucanoe, by Themesto; of Agenor and Bel-lerophon, by Eurynome, the daughter of Ny-sus; of Antas, by Alcyone, the daughter of Atlas; of Abas, by Arethusa; of Actor and Dictys, by Agemede, the daughter of Augias; of Megareus, by CEnope, daughter of Epe-peus; of Cynenus, by Harpalyce; of Tarus, Otus, Ephialtes, Dorus, Alesus, &c. Neptune was likewise said to be father of the horse Arion, which had the power of speech, by Ceres; and of the ram with the golden fleece, which car-ried Phryxus to Colchis, by Theophane, a daughter of Bisaltus.

The word Neptune is often used metapho-rically by the poets, to signify sea-water. In the Consualia of the Romans, horses were led through the streets richly caparisoned, and crowned with garlands; as the God, in whose honour those festivals were instituted, had pro-duced the horse, an animal so beneficial to mankind.

TRITON.

TRITON,

SON of Neptune, by Amphitrite, or, according to some, by Celeno, or Salacia. He was very powerful among the Sea-Deities, and could calm the sea, and abate storms at pleasure. He is generally represented as blowing a shell. His body above the waist is like that of a man, and below like a dolphin. Some represent him with the fore-feet of a horse. Many of the Sea-Deities are called Tritons, but the name is usually applied to those only who are half men, and half fishes.

OCEANUS

OCEANUS

WAS another powerful Deity of the sea, son of Coelus and Terra. He married Tethys, by whom he had the rivers Alpheus, Peneus, Strymon, &c. with a great number of daughters, who were called from him Oceanides. According to Homer, Oceanus was the father of all the Gods, and, on that account, he received frequent visits from them. He is represented as an old man with a long flowing beard, and sitting upon the waves of the sea; he often holds a pike in his hand, and ships under sail appear at a distance, or a sea-monster is seen near him. Oceanus presided over every part of the sea; and even the rivers were subject to his power. The ancients were superstitious in their worship of Oceanus, and revered with great solemnity a Deity, to whose care they entrusted themselves when going on any voyage.

NEREUS,

NEREUS,

SON of Oceanus and Terra. He married Doris, by whom he had fifty daughters, which were the Nymphs called Nereides. Nereus was represented as an old man with a long beard, and hair of an azure colour. The chief place of his residence was in the Ægean Sea, where he was surrounded by his daughters, who often formed dances around him. He had the gift of prophecy, and informed those who consulted him with the fates that attended them. He acquainted Paris with the consequence of his elopement with Helen, and it was by his directions, that Hercules obtained the golden apples of the Hesperides; but the Sea-God often evaded the importunities of enquirers, by assuming different shapes, and escaping from their grasp. The word Nereus is sometimes taken for the sea itself. Nereus is called by some the most ancient of all the Gods.

PROTEUS.

PROTEUS,

SON of Oceanus and Tethys, or, according to some, of Neptune and Phœnice. He had received the gift of prophecy from Neptune; and from his knowledge of futurity, mankind derived the most important advantages. He usually resided in the Carpathian sea, and frequently reposed himself upon the sea-shore, where such as wished to consult him resorted. He was difficult of access, and when consulted, frequently eluded giving the answers required, by immediately assuming, like Nereus, different forms, and making his escape, if not well secured by fetters, during his repose. Aristæus was in the number of those who consulted him, as also was Hercules. Some suppose that Proteus was originally a king of Egypt, known among his subjects by the name of Cetes; and they assert that he had two sons, Telegonus and Polygonus, who were both killed by Hercules. He had also some daughters, among whom were Cabira, Eridothea, and Rhetea.

GLAUCUS.

GLAUCUS

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WAS a fisherman of Anthedon, in Boeotia. He was by some, reputed the son of Neptune and Nais, and by others, of Mercury. As he was fishing, he observed that all the fishes which he laid on the grass received fresh vigour as they touched the ground, and immediately escaped from him, by leaping again into the sea; he attributed the cause of this to the grass, and by tasting it, he found himself suddenly moved with a desire of living in the sea, upon which he leaped into the water, and was made a Sea-Deity by Oceanus and Tethys. After this transformation he became enamoured of the Nereid Scylla, who was so severely punished by Circe. Glaucus is represented like the other Sea-Deities, with a long beard, dishevelled hair, and shaggy eye-brows, and with the tail of a fish. He received the gift of prophecy from Apollo, and he was, according to some, the interpreter of Nereus. He assisted the Argonauts in their expedition, and foretold to them that Hercules

and

and the two sons of Leda would one day receive immortal honours. The fable of his metamorphosis has been explained by some authors, who observe, that he was an excellent diver, who was devoured by fishes as he was swimming in the sea.

TETHYS,

TETHYS,

ONE of the greatest of the Sea Deities, the wife of Oceanus, and daughter of Uranus and Terra. She was the mother of the principal rivers of the Universe, and of the Oceanides. Tethys is confounded by some Mythologists, with her grand-daughter Thetis. The word Tethys is poetically used to express the sea.

AMPHITRITE,

AMPHITRITE, daughter of Oceanus and Tethys, the wife of Neptune, and mother of Triton. She had a statue at Corinth in the Temple of Neptune. She is sometimes called Salacia, and is often taken for the sea itself.

DORIS.

DORIS.

DORIS, another of the Oceanides. She married her brother Nereus, and was the Mother of the Nereides. Her name is likewise sometimes used to express the sea itself.

THETIS.

THETIS, daughter of Nereus and Doris. She was beloved by Jupiter and Neptune; but as the Fates had ordained that the son she should bring forth must become greater than his father, both Gods withdrew their addresses, and Peleus, the son of Æacus, was allowed to solicit her hand. Thetis refused him, but the lover had the artifice to catch her when asleep, and by binding her strongly, he prevented her from escaping. When Thetis found that she could not elude the vigilance of her lover, she
consented

consented to marry him, though with much reluctance. Their nuptials were celebrated on Mount Pelion with great pomp. All the Deities attended, except the Goddess of Discord, who had not been invited, and who in revenge for this neglect, threw into the midst of the assembly the golden apple which proved so fatal to Paris and to Troy. Thetis became mother of several children by Peleus, but she destroyed them by fire, in order to prove if they were immortal. Achilles must have shared the same fate, if Peleus had not snatched him from her hand as she was going to repeat the cruel operation. She afterwards rendered him invulnerable, by plunging him in the waters of the Styx, except that part of the heel by which she held him. As Thetis well knew the fate which attended her son, she endeavoured to keep him from the Trojan war, by concealing him in the Court of Lycomedes, but it was in vain, and he went with the rest of the Greeks. The mother still anxious for his preservation, prevailed upon Vulcan to make him a suit of armour. When Achilles was killed by Paris, Thetis issued out of the sea, with the Nereides, to mourn his death; and after she had collected his ashes in a golden urn, she raised a monument to his memory, and instituted festivals in his honour.

LEUCOTHEA

LEUCOTHEA AND PALÆMON.

INO, and her son Melicerta were transformed into Sea Deities by Neptune, and assumed the Names of Lucothea and Palæmon. Their story has been related under the article of Juno.

THE SIRENS.

THEY were Nymphs of the Sea, who, by their melodious voice, charmed their hearers so much, that they forgot every thing to listen to them; and after having lulled them to sleep, these monsters devoured them. They were daughters of the Archelous, by the Muse Caliope; or, according to others, Melpomene, or Terpsichore. They were three in number;

K Parthenope,

Parthenope, Ligeia, and Leucosia, and usually resided in a small island, near the Cape Pelorus in Sicily. Some authors describe them as monsters which had the body of a woman above the waist, and the rest of the body like that of a bird; or rather that the whole body was covered with feathers, and had the shape of a bird, except the head, which was that of a beautiful female. This monstrous form they had received from Ceres, to punish them, because they had not assisted her daughter when she was carried away by Pluto. But according to Ovid, they were so disconsolate on account of the rape of Proserpine, that they prayed the Gods to give them wings, that they might seek her both by sea and land. The Sirens were informed by an oracle, that so soon as any person should pass by them, without suffering himself to be charmed by their songs, they should perish; and their melody had prevailed in attracting all passengers to their ruin, till Ulysses, warned by Circe of the power of their voice, stopped the ears of his companions with wax, and ordered himself to be bound to the mast of his ship, enjoining that no attention should be paid to his commands, should he wish to stay and listen to the song. This was a salutary precaution. Ulysses made signs to his companions to stop,

but

but they were disregarded, and the fatal coast was passed with safety. The Sirens were so enraged and disappointed by the success of this artifice of Ulysses, that they threw themselves into the sea, and were turned to stones. Orpheus is said to have evaded likewise the temptations of the Sirens ; but this was by overcoming them in their own art, and by playing upon his harp, and singing so well, that they were charmed in their turn, and rendered incapable of doing him any injury. Some authors say, that the Sirens had challenged the Muses to a trial of skill in singing ; and that the latter proving victorious, plucked the feathers from the wings of their adversaries, with which they made themselves crowns. The place where the Sirens perished was afterwards called Sirenis, on the coast of Sicily. Some suppose that the Sirens were women who prostituted themselves to strangers, and made them forget their pursuits, while drowned in unlawful pleasures. They are often represented holding one a lyre, a second a flute, and the third singing.

SCYLLA.

SCYLLA, a daughter of Typhon ; or, as some say, of Phorcis. She rejected the addresses of Glaucus ; and the God, to render her more propitious, applied to Circe, whose knowledge of herbs and incantations was universally admired. Circe no sooner saw him, than she became enamoured of him ; and instead of giving him the required assistance, she attempted to make him forget Scylla, but in vain. To punish her rival, Circe poured the juice of some poisonous herbs into the waters of a fountain where Scylla usually bathed herself ; and no sooner had the Nymph entered it, than she found every part of her body below the waist changed into frightful monsters like dogs, which never ceased barking. The rest of her body assumed an equally hideous form. She found herself supported by twelve feet, and she had six different heads, each with three rows of teeth. This sudden and dreadful metamorphosis filled her with such horror, that she threw herself into that part of the sea which separates the

the coast of Italy and Sicily; where she was changed into rocks, which continued to bear her name, and which was universally deemed very dangerous to navigators. This Scylla has been often confounded with another Scylla, who was the daughter of Nisus, King of Megara, and who was changed into a lark.

In avoiding Scylla, we may fall into Charybdis—

shows that in our efforts to avoid one evil, we sometimes expose ourselves to a greater.

Virgil's description of these two monsters is so beautiful, and gives so perfect an idea of the opinions of the ancients concerning them, that I cannot forbear inserting it.

It is on the right that Scylla looks:
Charybdis roaring on the left presides:
And in her greedy whirlpool sucks the tide:

The

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CHARYBDIS.

CHARYBDIS.

IT is supposed that she was an avaricious woman, who stole the Oxen of Hercules ; for which theft she was struck with thunder by Jupiter, and changed into a whirlpool, which is opposite the rocks of Scylla, and is likewise extremely dangerous to mariners. It proved fatal to part of the fleet of Ulysses. The proverb—

In avoiding Scylla, we may fall into Charybdis—

Shews, that in our eagerness to avoid one evil, we sometimes expose ourselves to a greater.

Virgil's description of these two monsters is so beautiful, and gives so perfect an idea of the opinions of the Ancients concerning them, that I cannot forbear inserting it.

Far on the right her dogs foul Scylla hides :
Charybdis roaring on the left presides,
And in her greedy whirlpool sucks the tides :

} Then

Then spouts them from below ; with fury driv'n,
The waves mount up, and wash the face of heaven:
But Scylla, from her den, with open jaws
The sinking vessel in her eddy draws,
Then dashes on the rocks : a human face,
And virgin-bosom, hides the tail's disgrace.
Her parts obscene below the waves descend,
With dogs inclos'd, and in a dolphin end.

DRYDEN'S VIRGIL, ÆNEID, BOOK III.

The following is a list of the
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THE INFERNAL DEITIES.

PLUTO THE FURIES

PLUTUS NIGHT

PROSERPINE DEATH

THE FATES AND SLEEP.

JUDGES OF HELL,

THE MOST FAMOUS OF THE

CONDEMNED IN HELL,

MONSTERS OF HELL,

CHARON AND CERBERUS.

RIVERS OF HELL,

TARTARUS, ELYSIUM.

PLUTO.

PLUTO, son of Saturn and Ops, inherited his father's kingdom with his brothers Jupiter and Neptune. He received, as his lot, the empire of Hell, and whatever lies under the earth; he was therefore called the God of the Infernal Regions, of death and funerals. From his functions, and the place which he inhabited, he received different appellations. He is commonly stiled the Infernal Jupiter; he is also called Dis, Hades or Ades, Clytopolon, Agelaïtus, Orcus, &c. As the place of his residence was obscure and gloomy, all the Goddeſſes refused to marry him; but he determined to obtain by force, what was denied to his ſolicitations. As he once viſited the iſland of Sicily, after a violent earthquake, he ſaw Proſerpine, the daughter of Ceres, gathering flowers in the plains of Enna, with a crowd of female attendants; he became enamoured of her, and immediately carried her away in his chariot, drawn by four black horſes. To conceal his retreat the more effectually, he opened himſelf a paſſage through
the

the earth, by striking it with his trident, in the lake of Cyane, in Sicily; or, according to others, on the borders of the Cephissus, in Attica. Proserpine called upon her attendants for help, but it was in vain: they were unable to afford her any, and she became the wife of her ravisher, and the queen of Hell. Pluto is generally represented holding a trident with two teeth; he has also keys in his hands, to intimate, that whoever enters his kingdom, can never return from it. He is looked upon as a cruel and inexorable Deity, and therefore appears with a grim and dismal aspect: for this reason no temples were raised to his honour, as to the rest of the superior Gods. Black victims, particularly a bull, were the only sacrifices which were offered to him, and their blood was not sprinkled on the altars, or received in vessels as at other sacrifices; but it was permitted to run down into the earth, as if it were to penetrate as far as the realms of the God. The Syracusans yearly sacrificed black bulls to him near the fountain of Cyane; where, according to the received traditions, he had disappeared with Proserpine. Among plants, the cypress, the narcissus, and the maiden-hair, were sacred to him, as also every thing which was deemed inauspicious, particularly the number

two. According to some of the Ancients, Pluto sat on a throne of sulphur, from which issued the rivers of Lethe, Cocytus, Phlegethon, and Acheron. The dog Cerberus watched at his feet. The Harpies hovered around him. Proserpine sat on his left hand, and near the Goddess stood the Eumenides, with their heads covered with snakes. The Paræ occupied the right, and they held in their hands the symbols, each of their respective office, the distaff, the spindle, and the scissars. Pluto is called by some the father of the Eumenides. During the war of the Gods with the Titans, the Cyclops fabricated a helmet, which rendered the wearer invisible, and gave it to Pluto. Perseus was armed with it when he conquered the Gorgons.

PLUTUS.

PLUTUS.

PLUTUS, son of Jasion, or Jafius, by Ceres, has been confounded with Pluto by many Mythologists, though plainly distinguished from him, as being the God of Riches. He was brought up by the Goddess of Peace; and on that account Pax was represented at Athens as holding the God of Wealth in her lap. The Greeks regarded him as a capricious Deity; they represented him as blind, because he distributed riches indiscriminately; he was lame, because he arrived by slow and gradual degrees; but he had wings, to intimate that he flew away with more velocity than he approached. Plutus is placed among the Infernal Gods, because the riches which men so eagerly desire, must be sought for in the bowels of the earth; and because in the pursuit of them, they are frequently induced to commit crimes, which conduct them finally to the Infernal Regions.

PROSERPINE.

PROSERPINE.

PROSERPINE, the daughter of Ceres, by Jupiter; she is called by the Greeks, Persephone; she was extremely beautiful, and was, as been related, carried away by Pluto into the infernal regions, of which she became the queen; as such, and as the wife of Pluto, Proserpine presided over the death of mankind, and, according to the opinion of the Ancients, no one could die unless the Goddess herself, or Atropos her minister, cut off one of the hairs from the head. From this superstitious belief, it was usual to cut off some of the hair of the deceased, and to strew it before the door of the house, as an offering to Proserpine. The Sicilians were very particular in their worship to this Goddess; and, as they believed that the fountain Cyane had risen from the earth at the very place where Pluto had opened himself a passage, they annually sacrificed there a bull, of which they suffered the blood to flow into the waters. Proserpine was universally worshiped by the Ancients, and she was known by the different

ferent names of Core, Theogamia, Libitina, Hecate, Juno Inferna, Anthesphoria, Cotyto, Deois, Libera, &c. It is said that Proserpine loved her disagreeable husband so much, that she was jealous of Mentha, who was his mistress, and changed her into an herb called Mint, from her name.

THE FATES.

THE Fates were powerful Goddesses, who presided over the birth, life, and death, of mankind. They were three in number, Clotho, Lachesis, and Atropos, daughters of Nox and Erebus, according to Hesiod; and of Jupiter and Themis, according to the same poet in another poem; and some make them daughters of the Sea. Clotho, the youngest of the sisters, presided over the moment of birth, and held a distaff in her hand. Lachesis spun out all the events and actions of human life; and, finally, Atropos cut the thread of it with a pair of scissors. The power of the Parcae was great and extensive. Some suppose that they were subjected to none of the Gods except Jupiter; while others maintain, that even Jupiter himself was obedient to their decrees; and, in effect, we see the father of the Gods, in Homer's Iliad, unwilling to see Patroclus perish, yet obliged by the superior power of the Fates to abandon him to his destiny. According to the most received opinions, they were the arbiters of the life and

death

death of mankind, and whatever good or evil befel them in the world, immediately proceeded from the Fates. Some make them the ministers of the king of Hell, and represent them sitting at the foot of his throne. Others represent them as placed on radiant thrones amidst the celestial spheres, cloathed in robes spangled with stars, and wearing crowns on their heads. According to Pausanius, the names of the *Parcæ* were different from those already mentioned. The most ancient of all, as the Geographer observes, was *Venus Urania*, who presided over the birth of men; the second was *Fortune*; and *Ilithyia* was the third. To these some add a fourth, *Proserpina*, who often disputes with *Atropos* the right of cutting the thread of human life. The worship of the *Parcæ* was well established in some cities of Greece, and though mankind believed them inexorable, and that it was impossible to mitigate them, yet they were willing to shew a proper respect of their Divinity, by raising them temples and statues. They received the same worship as the *Furies*, and their votaries annually sacrificed to them black sheep; during which solemnity, the priests were crowned with garlands of flowers. The *Parcæ* were generally represented as three old women, with
chaplets

chaplets made of wool, and interwoven with the flower called narcissus: they were seen cloathed in white robes, but their dress is differently described by different authors. According to some, Clotho has a variegated robe, and on her head a crown of seven stars. She holds a distaff in her hand, reaching from Heaven to Earth. The robe worn by Lachesis is variegated with a great number of stars, and near her are placed a variety of spindles. Atropos is cloathed in black, and holds scissars in her hand, with clues of thread of different sizes, according to the length of the lives whose destinies they seem to contain. The Fates are called the Secretaries of Heaven, and the guardians of the archives of Eternity.

THE FURIES.

THE Furies were called Eumenides by the Ancients: they were said to spring from the blood of a wound which Cœlus received from his son Saturn. According to others, they were daughters of the Earth, and conceived from the blood of Saturn; and some make them daughters of Acheron and Night, or of Pluto and Proserpine. According to the most received opinion, they were three in number, Tisiphone, Megara, and Allecto, to which some add Nemesis. Plutarch mentions only one called Adrasta, daughter of Jupiter and Necessity: they were supposed to be the ministers of the vengeance of the Gods; they were stern and inexorable, and were constantly employed in punishing the guilty upon earth, as well as in the infernal regions; they inflicted vengeance upon earth by wars, pestilence, and dissensions, and by the secret stings of conscience; and in Hell they punished the guilty by continual flagellation and torments; they were also called Furiae and Erinuyes: their worship was almost

most universal, and people dared not to mention their names, or to fix their eyes upon their temples: they were honoured with sacrifices and libations; and in Achaia they had a temple, which, when entered by any criminal person, suddenly rendered him furious, and deprived him of the use of his reason. In the sacrifices, the votaries used branches of cedar, and of alder, hawthorn, saffron, and juniper; and the victims were generally turtle doves and sheep, with libations of wine and honey. The Furies were represented with a grim and hideous aspect, with black and bloody garments, and with serpents wreathing round their heads instead of hair: they held a burning torch in one hand, and a whip of scorpions in the other, and were always attended by terror, paleness, rage, and death. In Hell they were seated around the throne of Pluto, as the ministers of his vengeance.

NIGHT,

NIGHT.

NOX, or Night, one of the most ancient Deities among the Heathens, daughter of Chaos. From her union with her brother Erebus, by which is understood Darknes, or Hell itself, she gave birth to the day and the light; she was also called the mother of the Parcae, Hesperides, Dreams, of Discord, Momus, Fraud, &c. She is called by some of the poets the mother of all things, of Gods as well as of Men, and she was worshiped with great solemnity by the Ancients. She had a famous statue in the temple of Diana, at Ephesus. It was usual to offer her a black sheep, as to the mother of the Furies. The cock was also offered to her, as that bird proclaims the approach of day during the darkness of the night. Nox is represented on a chariot, and covered with a veil bespangled with stars. The constellations generally went before her as her constant messengers. Sometimes she is seen holding two children in her arms; one of which is black, representing death, and the other white, representing

representing sleep. Some of the moderns have described her as a woman veiled in mourning, and crowned with poppies, in a chariot drawn by owls and bats.

DEATH.

MORS, or Death, the daughter of night, without a father. She was worshiped by the Ancients with great solemnity, yet she was not regarded as an actual existing power, but as an imaginary being. Euripides introduces her in one of his tragedies upon the stage. The moderns represent her as a skeleton, armed with a scythe and a scymetar.

SLEEP.

SOMNUS, son of Erebus and Nox, presided over sleep. His palace, according to some mythologists, is a dark cave, where the sun never penetrates. At the entrance is a

quantity

quantity of poppies and somniferous herbs. The God himself is represented as sleeping on a bed of down, with black curtains. The Dreams stands around him, and Morpheus, his principal minister, watches to prevent the intrusion of any thing that might disturb his repose. Morpheus is likewise sometimes himself called the God of sleep; but he is more properly the God of dreams, and the attendant of Somnus. Virgil makes mention of two gates in the house of Sleep; one of clear ivory, through which false dreams pass; the other of transparent horn, and through which true visions come to men.

JUDGES OF HELL.

MINOS.

MINOS, once king of Crete, son of Jupiter and Europa. He flourished about 1432 years before the Christian æra. He gave laws to his subjects, which still remained in full force in the age of the philosopher Plato, about a thousand years after the death of the legislator. his justice and moderation procured him the appellation of the favourite of the Gods, the confident of Jupiter, the wise legislator in every city of Greece; and, according to the poets, he was rewarded for his equity, after death, with the office of supreme and absolute judge in the Infernal Regions. In this capacity, he is represented sitting in the midst of the shades, and holding a sceptre in his hand. The dead plead their different causes before him, and the impartial judge shakes the fatal urn which contains the destinies of mankind. Minos married Ithona, by whom he had Lycastes, who was the father of Minos the second.

ÆACUS.

ÆACUS.

ÆACUS, the son of Jupiter and Ægina, was king of the island of CENopia, which he called by his mother's name. A pestilence having destroyed all his subjects, he entreated Jupiter to repeople his kingdom, and in compliance with his request, all the ants which were in an old oak, were changed into men, and called by Æacus, Myrmidons, which signifies an ant. Æacus married Endeis, by whom he had Telemon and Peleus. He afterwards had Phocus by Psamathe, one of the Nereids. He was a man of such integrity, that the Ancients have made him one of the judges of Hell, with Minos and Radamanthus.

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RHADA-

RHADAMANTHUS.

RHADAMANTHUS, a son of Jupiter and Europa, and brother of Minos. He was born in Crete, which he abandoned when he was about thirty years old; he passed into some of the Cyclades, where he reigned with so much justice and impartiality, that the Ancients have said, he likewise became one of the judges of Hell, and that he was employed in the Infernal Regions, in obliging the dead to confess their crimes, and in punishing them for their offences. Rhadamanthus reigned not only over some of the Cyclades, but also over many of the Greek cities of Asia.

THE MOST FAMOUS OF THE CONDEMNED
IN HELL.

THE GIANTS.

THE Giants were sons of Coelus and Terra : they were described as men of uncommon stature, with strength proportioned to their gigantic size. Some of them, as Cottus, Briareus, and Gyges, had each fifty heads, and an hundred arms, and serpents instead of legs. Their aspect was terrible, their hair hung loose about their shoulders, and their beard was suffered to grow unmolested. Pallene, and its neighbourhood, was the place of their residence. The defeat of the Titans, to whom they were nearly related, incensed them against Jupiter, and they all conspired to dethrone him. The God was alarmed, and called all the Deities to assist him against a powerful enemy, who made use of rocks, oaks, and burning wood for their weapons, and who had already heaped Mount Ossa upon Pelion, in order to scale the walls of

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Heaven.

Heaven. At the sight of such dreadful adversaries, the Gods fled with the utmost consternation into Egypt, where they assumed the form of different animals, to screen themselves from their pursuers. Jupiter, however, remembered that these enemies were not invincible, provided he called a mortal to his assistance; and, by the advice of Pallas, he armed his son Hercules in his cause. With the aid of this celebrated hero, the Giants were soon put to flight and defeated. Some were crushed to pieces under mountains, or buried in the sea, and others were fled alive, or beaten to death with clubs. Briareus, who had hurled an hundred rocks against Jupiter at one throw, was bound with an hundred chains, and thrust under Mount Ætna, where, as often as he moves, the mountain casts forth flames and smoke. To these Giants, sons of Cœlus and Terra, may be added Typhœus, or Typhon, son of Tartarus and Terra, according to some, he was produced by Juno's striking the earth; and Tityus, the son of Jupiter and Elara, the daughter of Orchomenos. Typhœus had an hundred heads like those of a serpent or a dragon; flames of devouring fire darted from his mouth and from his eyes, and he uttered horrid yells, like the dissonant shrieks of different animals. He was no sooner born, than

than to avenge the death of his brothers, the Giants, he made war against Heaven; but the father of the Gods struck him with his thunder-bolts, and overthrew him, and, lest he should rise again, he laid the whole island of Sicily upon him. The Egyptians called him Typhon. They looked upon him to be the cause of all evil, and on that account generally represented him as a wolf or a crocodile. Tityus attempted to offer violence to Latona; but the Goddess delivered herself from his importunities, by calling her children to her assistance, who killed the Giant with their arrows. He was afterwards placed in Hell, where a vulture perpetually fed upon his entrails, which grew again as soon as devoured. It is said that Tityus covered nine acres when stretched on the ground.

THE TITANS.

TO these may be added the Titans, the sons of Titan, who was the eldest of the children of Coelus. They are sometimes reckoned among the Giants, as they were likewise of a

gigantic stature, and with proportionable strength. The wars of the Titans against the Gods, are much celebrated in mythology: they are often confounded with those of the Giants; but it is to be observed, that the war of the Titans was against Saturn, and that of the Giants against Jupiter. The number both of the Giants and Titans seems to be very uncertain.

PHLEGYAS.

PHLEGYAS, a son of Mars, King of the Lapithæ in Thessaly; he was the father of Ixion, and of Coronis, to whom Apollo offered violence. When the father heard that his daughter had been thus abused, he marched against Delphi, and reduced the temple of the God to ashes. This so highly incensed Apollo, that he put Phlegyas to death, and placed him in Hell, where a huge stone hangs over his head, and keeps him in continual dread, by its appearance of being ready to fall, and crush him every moment.

IXION.

IXION.

IXION, son of Phlegyas, according to some, but others make him son of Leontes, or of Ancton. He married Dia, daughter of Einoneus or Deioneus, and promised his father-in-law a valuable present of horses, for the choice he had made of him to be his daughter's husband. His unwillingness, however, to fulfil his promise, or induced Deioneus to have recourse to violence to obtain it, and he stole away some of his horses. Ixion concealed his resentment under the mask of friendship, and invited his father-in-law to a feast, where he murdered him. This premeditated treachery so irritated all the neighbouring Princes, that Ixion was universally shunned and despised. Jupiter at length took compassion on him, carried him to Heaven, and there placed him at the table of the Gods. Such a favour, which ought to have awakened the gratitude of Ixion, served only to make him forget himself. He became enamoured of Juno, and attempted to seduce her; but she having informed Jupiter of his insolence, the God made

a cloud in the shape of Juno, and sent it to the place where Ixion expected to find the Goddess. The deceived lover embraced it, and to this adventure the Centaurs were said to owe their origin. Ixion was immediately after this banished from Heaven, and having had the impudent rashness to boast that he had seduced the wife of Jove, the God struck him with his thunder, and precipitated him into Hell, where he was fastened to a wheel, which continually whirls round.

SALMONEUS.

SALMONEUS, the son of Æolus and Enaretta, whom married Alcidence, by whom he had Tyro. Salmoneus wished to be thought a God, and to receive divine honours from his subjects, he therefore imitated the thunder of Jupiter, by driving his chariot over a brazen bridge, which he had caused to be built over his city, and he darted burning torches on every side to imitate the lightning. Jupiter provoked at this impiety, struck Salmoneus with a thunder-bolt, and hurled him headlong into the Infernal Regions, where he was placed near his brother Sisyphus.

SISYPHUS.

SISYPHUS.

SISYPHUS, a brother of Salmoneus and Athamas, the most crafty Prince of the heroic ages. He married Merope, the daughter of Atlas, or, according to some, of Pandareus, by whom he had several children. He built Ephire, called afterwards Corinth. He seduced Tyro, the daughter of Salmoneus, because he had been told by an oracle, that his children by his brother's daughter, would avenge some injuries which he had suffered from the malevolence of Salmoneus. Tyro, however, as Hygynus says, destroyed the two sons whom she had by her uncle. After his death, Sisyphus was condemned in Hell, to roll to the top of a hill a large stone, which had no sooner reached the summit than it fell back into the plain with impetuosity, and rendered his punishment eternal. The causes of this rigorous sentence are variously reported. Some attribute it to his continual depredations in the neighbouring country, and his cruelty in laying heaps of stones upon the bodies of those whom he had plundered, and suffering them to expire in the most agonizing

L 5 torments.

torments. Others, to the insult which he offered to Pluto, in chaining Death in his palace, and detaining her till Mars, at the request of the King of Hell, went to deliver her from her confinement. Others suppose, that Jupiter inflicted this punishment upon him, because he told Asopus where his daughter Ægina had been carried by her ravisher.

The more received opinion, however, is, that Sisyphus, on his death-bed, entreated his wife to leave his body unburied; and when he came into the kingdom of Pluto, he obtained permission to return upon earth, to punish this seeming neglect of his wife, but, however, on promise of immediately returning. He was no sooner out of the Infernal Regions, than he violated his engagements; and when he was at last brought back to Hell by Mars, Pluto, to punish his want of fidelity and honour, condemned him to roll a huge stone to the top of a mountain, as has been said.

TANTALUS.

TANTALUS.

TANTALUS, a King of Lydia, son of Jupiter, by a nymph called Plota. He was father of Niobe, Pelops, &c. by Dione, one of the Atlantides, called by some Euryanassa. Tantalus is represented by the Poets, as punished in Hell, with an insatiable thirst, and placed up to the chin in the midst of a pool of water, which, however, flows away as soon as he attempts to taste it. There hangs also above his head, a bough richly loaded with delicious fruit, which, as soon as he attempted to seize, is carried away from his reach by a sudden blast of wind. According to some mytholists, his punishment is to sit, like Phlegyas, under a huge stone which is hung at some distance over his head; and as it seems every moment ready to fall, he is kept in perpetual terrors and never-ceasing apprehensions of being crushed by it. This eternal punishment is said to have been inflicted on Tantalus, for his cruelty and impiety in killing his son Pelops, and in serving him up as food before the Gods, whose divinity and power he wished to prove, when they had

stopped at his house in passing over Phrygia. others say, that it was because he stole away the nectar and ambrosia from the tables of the Gods, when he was admitted into the assemblies of Heaven, and gave it to mortals on earth.

THE DANAIDES.

THE Danaides were the fifty daughters of Danaus, King of Argos. When their uncle Ægyptus came from Egypt with his fifty sons, they were promised in marriage to their cousins, and before the celebration of the nuptials, Danaus, who had been informed by an oracle that he was to die by the hands of one of his sons-in-law, made his daughters solemnly promise, that they would destroy their husbands: They were provided with daggers by their father, and all, except Hypermnestra, stained their hands with the blood of their cousins the first night of their nuptials; and as a pledge of their obedience to their fathers injunctions, they presented him with the heads of the murdered sons of Ægyptus.

tus. Hypermetra was summoned to appear before her father, and answer for her disobedience, in suffering her husband Lynceus to escape; but the unanimous voice of the people declared her innocent, and she dedicated a temple to the Goddess of Persuasion. Some authors say, that the sisters were purified of this murder, by Mercury and Minerva, by order of Jupiter; but according to the more received opinion, they were condemned to a severe punishment in Hell, and were compelled to fill with water a vessel full of holes; so that the water ran out as fast as poured into it, and therefore their labour was infinite, and their punishment eternal. The Danaides were also called Belides, from their grandfather Belus.

MONSTERS OF HELL.

THE CENTAURS.

THERE are many strange pictures of these infernal monsters, among which are the Centaurs, who were the ancient inhabitants of Thessalia, and the first who tamed horses, and made use of them in war. Their neighbours, who first saw them on horseback, thought that they had partly the members of a man, and partly the limbs of an horse; but the Poets say, that they were produced from the cloud which Ixion mistook for Juno, and that they were monsters, half man and half horse. Bacchus is said by some to have overcome them; but according to others, they were extirpated by Hercules, when he was going to hunt the boar of Erymanthus.

GERYON.

GERYON.

GERYON was a famous monster, born from the union of Chrysaor with Callirhoe. He is represented by the Poets as having three bodies, and three heads. He lived in the Island of Gades, where he kept numerous flocks, which were guarded by a two-headed dog, called Orthos, and by Eurythion. Hercules, by order of Eurystheus, went to Gades and destroyed Geryon, Orthos, and Eurythion, and carried away all the flocks and herds to Tirynthus.

THE HARPYES.

THE Harpyes were so called from their rapacity. They were winged monsters which had the faces of women, the bodies of vultures, and had their feet and fingers armed with sharp claws,

claws. They were three in number, Aello, Ocypete, and Celeno, daughters of Neptune and Terra. They were sent by Juno to plunder the tables of Phineus; whence they were driven to the islands called Strophades, by Zethes and Calais. They emitted an infectious smell, and spoiled whatever they touched by their filth and excrements. They made war against Æneas during his voyage towards Italy, and predicted many of the calamities which attended him.

THE GORGONS.

THE Gorgons were three celebrated sisters, daughters of Phorcys and Ceto. Their names were Stheno, Euryale, and Medusa. They were all immortal, except Medusa. According to the Mythologists, their hairs were entwined with serpents, their hands were brass, their bodies were covered with impenetrable scales, their teeth were as long as the tusks of a wild boar, and they turned to stones all those on whom they fixed their regards. According to

Ovid

Ovid, however, Medusa alone had snakes in her hair; and he says that this was occasioned by the resentment of Minerva, in whose temple Medusa had gratified the passion of Neptune, who was enamoured of her on account of the beautiful colour of her hair, which the Goddess changed into serpents. Æschylus says, that these three sisters had only one tooth and one eye between them, of which they had the use each in her turn; and he asserts, that it was at the time they were exchanging the eye, that Perseus attacked them, and cut off Medusa's head. According to some authors, Perseus, when he went to the conquest of the Gorgons, was armed with an instrument like a scythe by Mercury, and provided with a looking-glass by Minerva; besides winged shoes, and the helmet of Pluto, which rendered the wearer invisible. With these weapons, Perseus obtained an easy victory; after which he restored his arms to the different Deities whose favour and assistance he had so happily experienced. The head of Medusa remained in his hands, and after he had finished all his laborious expeditions, he presented it to Minerva, who placed it on her Ægis, with which she turned to stones all such as fixed their eyes upon it. It was said, that after the conquest of the Gorgons,

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Gorgons, Perseus took his flight in the air towards Æthiopia, and that the drops of blood which fell to the ground from Medusa's head, produced all those serpents which have ever since infested the sandy deserts of Lybia. The horse Pegasus also was said to arise from the blood of the Gorgon, as well as Chrysaor, with his golden sword. The residence of the Gorgons was beyond the ocean, towards the West, according to Hesiod. Æschylus makes them inhabit the Eastern parts of Scythia; and Ovid, as the more received opinion, maintains, that they dwelt in the inland parts of Lybia, near the lake of Triton, or the gardens of the Hesperides. Diodorus, and others, explain the fable of the Gorgons, by supposing that they were a warlike race of women near the Amazons, whom Perseus, with the help of a large army, totally destroyed.

THE CHIMÆRA.

THE Chimæra, a celebrated monster, sprung from Echidna and Typhon: it had three heads, that

that of a lion, a goat, and a dragon, and continually vomited flames: the foreparts of its body were those of a lion, the middle like those of a goat, and the hinder parts were those of a dragon. It usually inhabited Lycia, about the reign of Jobates; by whose orders Bellerophon, mounted on the horse Pegasus, is said to have overcome it. This fabulous tradition is explained by the recollection that there was a burning mountain in Lycia, whose top was the resort of lions, on account of its desolate wilderness. The middle which was fruitful, was covered with goats; and, at the bottom, the marshy ground abounded with serpents. Bellerophon is said to have conquered the Chimæra, because he first made his habitation on that mountain. Plutarch says, that it was the captain of some pirates, who adorned their ships with the images of a lion, a goat, and a dragon.

THE

THE SPHINX:

THE Sphinx a monster, which had the head and bosom of a woman, the body of a dog, the tail of a serpent, the wings of a bird, the paws of a lion, and a human voice. It sprang from the union of Othos with the Chimæra, or of Typhon with Echidna. The Sphinx had been sent into the neighbourhood of Thebes by Juno, in order to punish the family of Cadmus, which she persecuted with immortal hatred, and it kept all that part of Bœotia under continual alarms, by proposing enigmas, and devouring the inhabitants who were unable to explain them. In the midst of their consternation, the Thebans were told by the oracle, that the Sphinx would destroy herself, as soon as the enigma which she then proposed was explained. She demanded, What animal walked on four legs in the morning, on two at noon, and on three in the evening? Upon this Creon, King of Thebes, promised his crown, and his sister Jocasta in marriage, to him who could deliver his country from the monster, by a successful explanation

explanation of her enigma. It was at last happily explained by Œdipus, who observed, that this animal was man, who walked on his hands and feet in his infancy, the morning of his life; at the noon of life he walked erect on two legs, and in the evening of his days, he supported his infirmities upon a staff. The Sphinx no sooner heard this solution, than she dashed her head against a rock, and instantly expired. Some mythologists endeavour to unriddle the fabulous traditions concerning the Sphinx, by the supposition, that one of the daughters of Cadmus, or of Laius, infested the country of Thebes by her continual depredations, because she had been refused a part of her father's possessions. The lions paw expressed, as they observe, her cruelty. The body of the dog her lasciviousness. Her enigmas, the snares which she laid for strangers and travellers; and her wings the dispatch which she used in her expeditions.

Having mentioned Œdipus, his story is too remarkable to be omitted. He was a son of Laius, King of Thebes, by Jocasta, because descended from Venus by his father's side: Œdipus was born to be exposed to all the dangers and calamities which Juno could inflict. Laius had been warned by an oracle, that he

must

must perish by the hands of his own son; and, therefore, when *Œdipus* was born, *Jocasta* was commanded by her husband to destroy him immediately, but she, unable to obey, gave the child to one of her domestics, with orders to expose him on the mountains. This man bored the feet of the infant, and suspended him with a twig, by the heels, to a tree on Mount *Cithæron*, where he was soon found by one of the shepherds of *Polybus*, King of *Corinth*, who carried him to *Peribæa*, the wife of *Polybus*. He was kindly received by her; and as she had no children, she educated him as her own son, and named him *Œdipus*, from the swelling of his feet. He soon became, on account of his extraordinary accomplishments, the admiration of the age. His companions envied his superior strength and address; and one of them, to mortify his rising ambition, told him that his birth was illegitimate. This raised his doubts, and he applied to the Queen to resolve them, who tenderly answered, that his suspicions were ill-founded. *Œdipus*, however, was not satisfied, and he went to consult the oracle at *Delphi*. He was then warned not to return to his country, and told, that if he did so, he must necessarily become the murderer of his father, and the husband of his mother. Filled with

horror

horror at this answer of the oracle, and looking upon Corinth as his country, he resolved never to return thither, where such calamities apparently awaited him. He travelled towards Phocis, and, in his journey, met in a narrow road, a majestic stranger, on a chariot, who haughtily ordered Œdipus to make way for him. Œdipus refused, and a contest ensued, in which the stranger was killed, and this stranger was Laius. The unhappy son, ignorant of the name and quality of the man whom he had slain, pursued his journey, and was attracted to Thebes, by the fame of the Sphinx. He overcame her, married his mother, and thus innocently, though fatally, accomplished the dreadful oracle. He had by Jocasta two sons, Eteocles and Polynices, and two daughters, Ismene and Antigone. Some years after, the Theban territories were visited with a plague, and the oracle declared, that it should cease only, when the murderer of Laius was banished from Boeotia. As the death of Laius had never been examined into, and the circumstances that attended it, never known, this answer of the oracle gave the greatest concern to the Thebans; but Œdipus, the friend of his people, resolved to overcome every difficulty by the strictest enquiries. His researches proved but

too

too successful for his peace, and he soon found that he himself was the murderer of Laius, and that Laius was his father. This dreadful discovery, joined to that of his having committed incest with his mother, plunged Œdipus into a state of such desperation, that he put out his own eyes as unworthy to see the light, and banished himself from Thebes, or as some say, he was banished by his own sons. He retired towards Attica, led by his daughter Antigone. He approached Colonos, where there was a grove sacred to the Furies. Here he remembered that he was doomed by the Oracle, to die in such a place, and to become the source of prosperity to the country where his bones should be interred. A messenger was sent to Theseus, King of that country, to inform him of the resolution of Œdipus. When Theseus arrived, Œdipus, with a prophetic voice, declared to him, that the Gods had called him to die in that place, and to convince him of the truth of this assertion, he walked himself without a guide, to the spot where he was fated to expire, when immediately the earth opened, and Œdipus disappeared. Some suppose that Œdipus had no children by Jocasta, and that she murdered herself as soon as she knew the incest which she had committed. According to these writers,

writers, the four children of Œdipus, were by Euriganea, the daughter of Periphas, whom he was said to marry after the death of Jocasta. His tomb was near the Areopagus, in the age of Pausanias. After the voluntary banishment of Œdipus, his two sons, Eteocles and Polynices, agreed that they would both share the royalty, and reign alternately, each a year. Eteocles by right of seniority, first ascended the throne; but after the first year of his reign was expired, he refused to yield the crown to his brother, according to their mutual agreement. Polynices therefore resolved to punish such an open violation of a solemn engagement, implored the assistance of Adrastus, king of Argos, who gave him his daughter in marriage, and supplied him with a powerful army, headed by seven famous generals: Eteocles on his part did not remain inactive; he chose seven brave chiefs to oppose the seven leaders of the Argives, and stationed them at the seven gates of the city. Much blood had been shed in slight and unavailing skirmishes; when it was at length agreed between the two brothers, that the war should be decided by them in single combat. They both fell in an engagement conducted with the most inveterate fury on either side; and it is even said, that the

ashes

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ashes of these two brothers, who had been so inimical to each other, separated themselves on the funeral pile which had been raised for them in common, and that two distinct flames were seen to ascend from it, as if to prove that they were still sensible to resentment, and hostile to reconciliation. The two daughters of Œdipus, Antigone and Ismena, both perished by the cruelty of their uncle Creon, who had again succeeded to the throne of Thebes, after the death of Eteocles and Polynices. The death of Antigone is the subject of one of the tragedies of Sophocles.

CHARON.

CHARON.

A SON of Erebus and Nox. He conducted the souls of the dead, in a boat over the rivers Styx and Acheron, to the Infernal Regions. Such as had not been honoured with a funeral were not permitted to enter his bark, till they had wandered on the shore for one hundred years. If any living person presented himself to cross the Stygian Lake, he could not be admitted; unless he could show Charon a golden bough, which could only be obtained from the Sibyl who was a Prophetess of Apollo; and Charon was imprisoned a year because he had ferried over (though against his will) Hercules, without this passport. Charon is represented as a robust old man, with a hideous countenance, long white beard, and piercing eyes. His garment is ragged and filthy, and his forehead is covered with wrinkles. As all the dead were supposed to pay a piece of money to this grim ferryman; it was usual among the Ancients to place a piece of money under the tongue of the deceased for Charon. This fable of Charon and his bark seems to be borrowed

from the Egyptians; who had a custom of carrying their dead across a lake, to a place where sentence was passed over them, and, according to their good or bad actions, they were honoured with a splendid burial, or left unnoticed in the open air.

CERBERUS.

A DOG of Pluto, called the Porter of Hell, the offspring of Typhon and Echidna. He had fifty heads according to Hesiod, and three according to other Mythologists. He was stationed at the entrance of Hell, as a watchful keeper, to prevent the living from entering the Infernal Regions, and the dead from escaping from their confinement. It was usual for those heroes who during their lifetime visited the kingdom of Pluto, to appease the barking mouths of Cerberus with a cake, but Orpheus lulled him to sleep with his lyre, and Hercules dragged him from Hell when he went to redeem Alceste.

RIVERS OF HELL.

ACHERON.

ACHERON was a son of Ceres, without a father. He concealed himself in Hell for fear of the Titans, and was changed into a bitter stream, over which the souls of the dead are first conveyed. It receives departed souls, because a dead languor seizes them at the hour of dissolution. Some make Acheron a son of Titan, and suppose that he was plunged into Hell by Jupiter, for supplying the Titans with water. Achèron is often taken for Hell itself.

STYX.

STYX.

THE most celebrated river of Hell, round which it flows nine times. According to some writers, the Styx was a small river of Nonacris in Arcadia, whose waters were so cold and poisonous, that they proved fatal to all those who tasted them: they even consumed iron, and broke all vessels. The wonderful properties of this water, suggested the idea that it was a river of Hell; especially as it disappeared in the earth, a little below its fountain head. The Gods held the waters of Styx in such veneration, that they always swore by them, an oath which was inviolable. If any of the Gods had perjured themselves, Jupiter obliged them to drink the waters of the Styx, which lulled them for one whole year in a state of insensibility; for the nine following years they were deprived of the ambrosia and nectar of the Gods; and after the expiration of the term of their penance, they were re-admitted into the assembly of the Deities, and restored to all their former privileges. It is said that this veneration was paid to the Styx, because it received its name from the Nymph Styx, who with her three daughters assisted Jupiter in his war against the Titans.

COCYTUS.

THE unwholesomeness of its waters, and its vicinity to the Acheron, have given occasion to the poets, to call it one of the rivers of Hell.

PHLEGETHON,

WHICH swells with waves of fire, and all its streams are flames.

LETHE.

LETHE,

OR the River of Oblivion ; whose waters the dead were said to drink after they had been confined for a certain space in Tartarus. It had the power of making them forget whatever they had done, seen, or heard before their drinking it. There is a river of Africa called Lethe, near the Syrtes, which flows under the ground, and some time after rises again ; whence it is thought originates the fable of the Lethean Stream of oblivion.

TARTARUS,

ONE of the regions of Hell, where, according to the Ancients, the most impious and guilty among mankind were punished. It was surrounded with a brazen wall, and its entrance was continually hidden from the sight by a cloud of darkness, which is represented as three times more gloomy than the obscurest night. According to Hesiod, it was a separate prison, at a greater distance from the earth than the earth is from the heavens. Virgil says that it was surrounded by three impenetrable walls, and by the impetuous and burning streams of the river Phlegethon. The entrance was by a large and lofty tower, whose gates were supported by columns of adamant, which neither Gods nor men could open. Here were punished such as had been disobedient to their parents, traitors, adulterers, faithless ministers, and such as had undertaken unjust and cruel wars, or had betrayed their friends for interest. It was also the place where Ixion, Tityus, the Danaides, Tantalus, Sisyphus, &c. were tormented, according to Ovid.

ELYSIUM.

ELYSIUM,

OR the Elysian Fields, a place or island in the Infernal Regions, where, according to the mythology of the Ancients, the souls of the virtuous were placed after death. Their happiness was supposed to be complete, their pleasures innocent and refined. Bowers for ever green, delightful meadows, with pleasant streams, were the most striking objects. The air pure, serene, and temperate: the birds continually warbling in the groves. Another sun and other stars gave light to these blest abodes. The employments of the inhabitants were various. The manes of Achilles are described as waging war with the wild-beasts, while the Trojan chiefs are innocently exercising themselves in managing horses, or in handling arms. To these amusements some poets have added continual feasting and revelry; and they pretend, that the Elysian Fields were filled with all the incontinence and voluptuousness which could gratify the desires of the sensual. The

Elysium was, according to some, in the Fortunate islands on the coasts of Africa, in the Atlantic; others place it in the island of Leuce. According to the authority of Virgil, it was situate in Italy, and according to Lucian, it was near the moon, or if we believe Plutarch, in the centre of the earth.

DEMI GODS AND HEROES.

ÆSCULAPIUS

HERCULES

JASON -

THESEUS

PERSEUS

ULYSSES

ACHILLES

ÆNEAS

CADMUS.

CASTOR AND POLLUX.

ORPHEUS AND AMPHION.

ÆSCULAPIUS.

ÆSCULAPIUS was called the God of Medicine, yet he was mortal. As he was the friend of mankind, he seems to claim a place among those who were stiled the patrons and preservers of them. He was the son of Apollo and Coronis. The God, in a fit of Jealousy, destroyed his mistress with his arrows; but preserved the infant, and entrusted his education to Chiron the Centaur, who taught him the art of medicine. Some authors say, that Coronis fled from her father, to avoid the discovery of her pregnancy, and that she exposed her child near Epidaurus. A goat of the flocks of Aresthanas, gave him her milk, and the dog which kept the flock, stood by to shelter him from injury. He was found by Aresthanas, who went in search of his stray goat, and who saw his head surrounded with resplendent rays of light. Æsculapius was Physician to the Argonauts. He saved the lives of so many by his art, that Pluto complained of it to Jupiter, who struck Æsculapius with thunder. He received divine honours

honours after his death, chiefly at Epidaurus, Pergamus, Athens, Smyrna, &c. Goats, bulls, lambs, and pigs were sacrificed to him, and the cock and the serpent were sacred to him. Rome having been delivered from a plague, built a temple to the God of Medicine; who, as was supposed, had come thither in the form of a serpent, and hid himself among the reeds, in an island of the Tyber. *Æsculapius* is represented with a large beard, holding in his hand a staff, round which wreathed a serpent. His other hand is sometimes supported on the head of a serpent. This reptile is more particularly sacred to him, because the antient Physicians used it in their prescriptions. He had married *Epione*, by whom he had two sons, famous for their skill in medicine; *Machaon*, and *Podalirius*; and four daughters, of whom *Hygiea*, the Goddess of Health, is most known. Some have supposed that *Æsculapius* lived a short time after the Trojan war.

Cicero says there were three of this name; the first a son of *Apollo*, worshiped in *Arcadia*; the second, a brother of *Mercury*; and the third a man who first taught medicine.

HERCULES,

HERCULES.

HERCULES was the most celebrated of all the heroes of antiquity, and after his death was ranked among the Gods, and received divine honours. According to the Ancients, there were many persons of the same name. Diodorus mentions three, Cicero six, and some authors extend the number to no less than forty-three. Of all these, the son of Jupiter and Alcmena, generally called the Theban, is the most known; and to him, as may easily be imagined, the actions of the others have been attributed. The birth of Hercules is thus related; Electryon, King of Mycenæ, had promised his crown and his daughter Alcmena to him who could revenge the death of his sons, who were all killed in a battle by the Teleboans, a people of Ætolia. Amphitrion, a Theban Prince, offered himself, and was accepted, on condition that he should not approach Alcmena till he had obtained a complete victory. Jupiter, in the mean time, who was captivated with the charms of Alcmena, taking advantage

advantage of the absence of Amphitryon on this expedition, assumed his form and features, and introduced himself to the daughter of Electryon, as her husband returned victorious. Soon after Amphitryon himself, having fulfilled his engagements, returned, and learned the deception which had been practised upon his wife; but being convinced of the purity of her intentions, and perhaps proud of the dignity of his rival, he testified no resentment on the occasion. Alcmena became pregnant of Hercules, by Jupiter, and of Iphiclus, by Amphitryon. When she was near her term, Jupiter having boasted in Heaven that a child would be born to him that day, to whom he would give absolute power over his neighbours, and even all the children of his own blood. Juno, who was jealous of her husband's amour with Alcmena, made him swear by the Styx, and then exerted her power to prolong the travails of Alcmena, hastening, at the same time, the bringing forth of the wife of Sthenelus, king of Argos, who, at the term of seven months, had a son called Eurystheus; Hercules was therefore subjected to the power of Eurystheus. The young hero was brought up at Tirynthus; or, according to Diodorus, at Thebes; and before he had completed his eighth month, the jealousy of Juno,

Juno, intent upon his destruction, sent two snakes to devour him; but the child, unterrified at the sight of the serpents, boldly seized them in both his hands, and squeezed them to death, while his brother Iphiclus alarmed the house with his shrieks. Hercules was early instructed in the liberal arts, and Castor, the son of Tindarus, taught him the manly exercises; of Erytus, he learned the use of the bow; and of Autolychus, how to drive a chariot; of Linus, how to play upon the lyre; and of Eumolpus, to sing. He, like the rest of his illustrious contemporaries, soon after became a pupil of the Centaur, Chiron, and under him, he perfected, and rendered himself the most valiant and accomplished person of the age. In his eighteenth year, he resolved to deliver the neighbourhood of Mount Cithæron, from a huge lion, which preyed on the flocks of Amphitryon, his supposed father, and which laid waste the adjacent country. He went to the court of Theseus, king of Thespis, who shared in the general calamity. He was there well received, and entertained during fifty days, in which time he is said to have gained the love of the fifty daughters of the king. After he had destroyed the lion of Mount Cithæron, he delivered his country from the annual tribute of an hundred oxen, which

which is paid to Erginus ; and afterwards killed Erginus himself, who had invaded Bœotia, to avenge the death of his servants who had been slain by Hercules, when they were sent to demand the tribute. Such public services rendered the young hero the object of universal admiration ; and Creon, who then sat on the throne of Thebes, rewarded his patriotic deeds, by giving him his daughter Megara in marriage, and entrusting him with the government of his kingdom. But Eurystheus, informed of his successes and rising greatness, now summoned him to appear at Mycenæ, and perform the labours which, by priority of birth, he was empowered to impose upon him. Hercules refused to comply, and Juno, to punish his disobedience, rendered him so delirious, that he killed his own children by Megara, supposing them to be the offspring of Eurystheus. When he recovered the use of his reason, he was so struck with the misfortune, which had been the effect of his insanity, that he concealed himself, and retired from the society of men for some time. He afterwards consulted the Oracle of Apollo, and was told, that he must be subservient, during twelve years, to the will of Eurystheus, in compliance to the decree of Jupiter ; and that, after he had atchieved the most famous

famous exploits, he should be reckoned among the Gods. So plain and decisive an answer, determined Hercules to go to Mycenæ, and to submit with fortitude, to whatever Gods or men might impose upon him. Eurystheus, seeing so great a man totally subjected to him, and apprehensive of so powerful an enemy, commanded him to achieve a number of enterprises, the most difficult and arduous ever known, generally called the twelve labours of Hercules. He was by the favour of the Gods, completely armed when he undertook his labours. He had received a coat of arms from Minerva, together with a helmet, a sword from Mercury, a horse from Neptune, a shield from Jupiter, a bow and arrows from Apollo, and from Vulcan a golden cuirass and brazen buskins, with a celebrated club of brass. The first labour imposed upon Hercules, by Eurystheus, was to kill the lion of Nemæ, which ravaged the country near Mycenæ. The hero, unable to destroy him with his arrows, boldly attacked him with his club, pursued him to his den, and after a close and sharp engagement, he choaked him to death. He carried the dead beast on his shoulders to Mycenæ, and ever after clothed himself with his skin. Eurystheus was so astonished at the sight of the beast, and at the
courage

courage of Hercules, that he ordered him never to enter the gates of the city when he returned from his expeditions, but to attend his orders without the walls. He even caused a brazen vessel to be made, into which he retired, whenever Hercules returned to Mycenæ. The second labour of Hercules, was to destroy the Lernæan Hydra, which had seven heads, according to Apollodorus; fifty according to Simonides; and an hundred according to Diodorus. This celebrated monster he attacked with his arrows, and soon after he came to a close engagement, he destroyed, by means of his club, the heads of his enemy; but this was productive of no advantage, for as soon as one head was crushed to pieces, immediately two others sprung up, and the labour of Hercules would have remained unfinished, had not his friend Iolaus burnt instantly, with a hot iron, the root of the heads which he had crushed. This succeeded, and Hercules became victorious. He afterwards opened the belly of the monster, and dipped his arrows in the gall, to render the wounds which he made fatal and incurable. He was ordered, in his third labour, to bring alive and unhurt, into the presence of Eurystheus, a stag famous for its incredible swiftness, its golden horns and brazen feet. This celebrated animal

animal frequented the neighbourhood of Cēnoe, and Hercules was employed a whole year in continually pursuing it; at last he caught it in a trap, or when tired with running, or, according to others, by slightly wounding it, which slackened its speed; but, as he returned victorious, he was met by Diana, who snatched the stag from him, and severely reprimanded him for molesting an animal which was sacred to her. Hercules pleaded necessity, and by representing the commands of Eurystheus, he appeased the Goddess, and obtained the beast a second time. The fourth labour, was to bring alive to Eurystheus, a wild boar which ravaged the neighbourhood of Erymanthus. In this expedition, Hercules destroyed the Centaurs, who had violently attacked him, while he was confiding in their hospitality. He caught the boar, by closely pursuing him through the deep snow. Eurystheus was so frightened at the sight of the boar, that he hid himself in his brazen vessel during several days. In his fifth labour, Hercules was ordered to cleanse the stables of Augias, where three thousand oxen had been confined many years. The hero changed the course of the river Alpheus, or, according to some, of the Peneus, which immediately carried away all the filth from the stables.

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For his sixth labour, he was commanded to kill the carnivorous birds which infested the country near the lake Stymphalis, in Arcadia, and he destroyed them by the assistance of Minerva. In his seventh labour, he brought alive into Peloponnesus, a prodigious wild bull, which laid waste the island of Crete. In his eighth labour, he was employed in obtaining the mares of Diomedes, which fed upon human flesh. He killed Diomedes, and gave him to be eaten by his own mares, which he brought to Eurystheus: they were sent to Mount Olympus by the king of Mycenæ, where they were devoured by the wild beasts, or, according to some, they were consecrated to Jupiter, and their breed still existed in the age of Alexander the Great. For his ninth labour, he was obliged to obtain the girdle of Hippolite, queen of the Amazons. Hercules conquered her, took away her girdle, and afterwards gave her in marriage to Theseus. In his tenth labour, he slew the monster Geryon, king of Gades, and brought to Argos his numerous flocks, which fed upon human flesh. The eleventh labour, was to obtain apples from the garden of the Hesperides. The Hesperides were three Nymphs, daughters of Hesperus: they were appointed to guard the golden apples which

Juno

Juno presented to Jupiter on the day of their nuptials, and the place of their residence, fixed beyond the ocean by Hesiod, is more universally believed to be near Mount Atlas, in Africa, according to Apollodorus. This celebrated garden abounded with all kinds of delicious fruits, which were carefully guarded by a dreadful dragon, which never slept. Hercules, when ordered to procure some of the golden apples of the Hesperides, was ignorant of the situation of the place where they were to be found, and he applied to the Nymphs of the Po for information: they told him, that Nereus, if managed with address, would direct him in his pursuits. Accordingly he seized the Sea-God as he was asleep, who, unable to escape from his grasp, answered all the questions which he proposed. Some say, that Atlas procured the apples for Hercules, while others maintain the hero gathered them himself, and that he previously killed the watchful dragon which kept the tree. These apples were brought to Eurytheus, and afterwards carried back by Minerva into the garden of the Hesperides, as they could not be preserved in any other place. The twelfth and last, and the most arduous of the labours of Hercules, was to bring upon earth the three-headed dog, Cerberus. The hero

hero descended into Hell by a cave on Mount Tænarus. He was permitted by Pluto to carry away his friends Theseus and Pirithous, who had been condemned to punishment in the Infernal Regions, and Cerberus was also granted to his prayers, provided he made no use of arms, but his own strength only to drag him away. Hercules, as some report, carried him back to Hell, after he had brought him before Eurystheus. Besides all these labours, which the jealousy of Eurystheus imposed upon him, Hercules also atchieved others of his own accord, equally great and celebrated. He killed the robber Cacus, son of Vulcan and Medusa, who is also described as a three-headed monster, vomiting flames. He resided in Italy, and the avenues of his cave were covered with human bones. He plundered the neighbouring country; and when Hercules returned from the conquest of Geryon, Cacus stole some of his oxen, and dragged them backwards into his cave, to prevent discovery. The hero did not perceive the theft till the lowing of his oxen, being answered by the cows in the cave of Cacus, he became acquainted with the loss he had sustained. He hastened to the place, attacked Cacus, seized, and strangled him in his arms, though vomiting fire and smoke. The giant,

N

Antæus,

Antæus, a son of Neptune and Terra, was destroyed in like manner by Hercules. He was so strong in wrestling, that he boasted he would erect a temple to his father with the skulls of his conquered antagonists. Hercules attacked him; and as he always received new strength from his mother, as often as he touched the earth, the hero lifted him up in the air, and pressed him to death in his arms. Eryx, a son of Butes and Venus, relying upon his great strength, challenged all strangers to fight with him in the combat of the Cestus. Hercules accepted his challenge, after many had yielded to his superior force and dexterity, and Eryx was slain in the contention. Busiris, a King of Egypt, son of Neptune and Libya, sacrificed all foreigners to Jupiter, with the most savage cruelty. When Hercules visited Egypt, Busiris led him to the altar, bound hand and foot. The hero soon disengaged himself, and sacrificed the tyrant, and the ministers of his cruelty, on the same altar. Hercules accompanied the Argonauts to Colchis, before he delivered himself up to the King of Mycenæ. He assisted the Gods in their wars against the Giants, and it was through him that Jupiter obtained a victory. He conquered Laomedon, and pillaged Troy; the walls of which city had been built
by

by Apollo and Neptune, whom Jupiter had banished from Heaven, and condemned to be subservient to the will of Laomedon for one year. When the walls were finished, Laomedon refused to reward the labours of the Gods, and soon after his territories were laid waste by the sea, or Neptune, and his subjects were visited by a pestilence sent by Apollo. Sacrifices were offered to the offended Deities, but the calamities of the Trojans still encreased ; and nothing could appease the Gods, according to the words of the Oracle, but annually to expose to a sea-monster, a Trojan virgin. Whenever the monster appeared, the marriageable maidens were assembled, and the lot decided which of them was doomed to death for the good of her country. When this calamity had continued during several years, the lot fell upon Hesione, daughter of Laomedon. The king was unwilling to part with his child, whom he loved with uncommon tenderness, but his refusal would irritate more strongly the wrath of the Gods. In the midst of this dread and hesitation, Hercules came, and offered to deliver the Trojans from this public affliction, if the king would reward him with a certain number of fine horses. Laomedon promised what he required ; but when the monster was destroyed,

he refused to fulfil his engagements, and Hercules was obliged to besiege Troy, and take it by force of arms. Laomedon was put to death, after a reign of 29 years. His daughter Hesiione was given in marriage to Telamon, one of the heroes who had accompanied Hercules in this expedition; and Podarces, son of Laomedon, who was afterwards so well known by the name of Priam, was ransomed by the Trojans, and placed upon his father's throne. When Iole, the daughter of Eurytus, king of Œchalia, of whom Hercules was deeply enamoured, was refused to his entreaties, he fell into a second fit of insanity, and he murdered Iphitus, the only one of the sons of Eurytus, who had favoured his addresses to Iole. He was some time after purified of this murder, and his insanity ceased; but the Gods still persecuted him, and he was visited by a disorder, which obliged him to apply to the Oracle of Delphi for relief. The coldness with which he was received by the Pythia, irritated him, and he resolved to plunder the Temple of Apollo, and carry away the sacred tripod. The God opposed it, and a severe conflict was begun; the effects of which, nothing but the interference of Jupiter could have prevented. Hercules was afterwards told by the Oracle, that he must be sold as a slave, and remain three years

years in the most abject state, before he could recover from his disorder. He complied, and Mercury, by order of Jupiter, conducted him to Omphale, queen of Lydia, to whom he was sold as a slave. Here he cleared all the country from robbers. Omphale, who was astonished at his exploits, restored him to liberty, and married him. Hercules had Agelaus, or Lamon according to others, by Omphale, from whom Croesus, king of Lydia, was descended. He became also enamoured of one of Omphale's female attendants, by whom he had Alceus. After he had completed the years of his slavery, he returned to Peloponnesus, where he re-established on the throne of Sparta, Tyndarus, who had been expelled by Hippocoon. He became one of the suitors of Dejanira, the daughter of Ceneus, king Aetolia, and married her, after he had overcome all his rivals; among whom was Achelous, the son of Oceanus and Terra, or Tethys, God of the river of the same name in Epirus. Finding himself inferior in strength to Hercules, he changed himself into a serpent, and afterwards into an ox. Hercules broke off one of his horns, and Achelous being defeated, retired into his bed of waters. Hercules was obliged to leave Calydon, his father-in-law's kingdom, because he had inad-

vertently killed a man with a blow of his fist, and it was on account of this expulsion, that he was not present at the chace of the Calydonian boar. From Calydon, he retired to the court of Ceyx, king of Trachinia; in his way he was stopped by the swollen streams of the Evenus, where the Centaur, Nessus, attempted to offer violence to Dejanira, under the perfidious pretence of conveying her over the river. Hercules perceived the distress of Dejanira, and killed the Centaur with an arrow which had been dipt in the blood of the Lernæan Hydra. Nessus, as he expired, in order to avenge his death, gave Dejanira his tunic, which was covered with blood, poisoned and infected by the arrow; observing, that it had the power of reclaiming a husband from unlawful love. Ceyx received Hercules with great marks of friendship, and purified him of the murder which he had committed at Calydon. Hercules was still mindful that he had been refused the hand of Iole, and he therefore made war against her father Eurytus, and killed him with three of his sons. Iole, who fell into the hands of the victor, found that she was beloved by him as much as ever. She accompanied him on Mount Cæta, where he was going to raise an altar, and offer a solemn sacrifice to Jupiter.

Jupiter. As he had not then the tunic in which he arrayed himself on these occasions, he sent Lichas to Dejanira, in order to provide himself with a suitable dress. Dejanira informed of her husband's attachment for Iole, sent him the tunic which she had received from Nessus, and Hercules had no sooner put it on, than he found the poison of the Lernæan Hydra penetrate through his bones. He attempted to tear off the fatal dress, but it was already incorporated with his flesh, and in the midst of his pains and tortures, he uttered the most bitter imprecations against the credulous Dejanira, the cruelty of Eurystheus, and the jealousy and hatred of Juno. He seized the unfortunate Lichas, who had brought him the tunic, and threw him into the sea with great violence, where he was changed by the Gods into a rock. As the distemper of Hercules was incurable, he commended himself to Jupiter, and giving his bow and arrows to his friend Philoctetes, he erected a large pile on the top of Mount Cæta; then spreading on the pile the skin of the Nemæan lion, he laid himself down upon it as on a bed, leaning his head upon his club. Philoctetes, or, according to others, Pæan, or Hyllus, was ordered to set fire to the pile, and the hero saw himself on a sudden surrounded with the flames, without betraying any marks of fear or astonishment. Jupiter

beheld him, and announced to the surrounding Deities, that he was about to elevate to the skies, the immortal parts of a hero, who had cleared the earth of so many monsters and tyrants. The Gods applauded Jupiter's resolution; the burning pile was suddenly encompassed with a thick smoke, and after the mortal parts of Hercules were consumed, he was carried up into Heaven, in a chariot drawn by four horses. Some loud claps of thunder accompanied his elevation, and his friends, unable to find his ashes, shewed their gratitude to his memory, by raising an altar where the pile had stood. Menætiüs, the son of Actor, offered him a sacrifice of a bull, a wild boar, and a goat, and enjoined the people of Opus, yearly, to observe the same religious ceremonies. His worship soon became as universal as his fame, and Juno, who had once persecuted him with such inveterate fury, forgot her resentments, and gave him her daughter Hebe in marriage. Hercules has received many surnames and epithets, either from the place where his worship was established, or from the labours which he achieved. He was called Alcides, from Alceus, the father of Amphytrion; he was likewise called Amphytryonides. His temples were numerous and magnificent, and his divinity

vinity revered. No dogs or flies ever entered his temple at Rome; and that of Gades, according to Strabo, was always forbidden to women, and to pigs. The Phœnicians offered quails on his altars; and as it was supposed he presided over dreams, the sick and infirm were sent to sleep in his temples, that they might receive in their dreams, the agreeable presages of their recovery. The white poplar was particularly dedicated to his service. Hercules is usually represented with strong and well-proportioned limbs; he is sometimes covered with the skin of the Nemæan lion, and holds a noted club in his hand, on which he leans; sometimes he appears crowned with the leaves of the poplar, and holding the horn of plenty under his arm; at other times, he is represented standing with Cupid, who insolently breaks to pieces his arrows and his club, to intimate the power which the passion of love had over this hero, who submitted to be beaten and ridiculed by Omphale, who dressed herself in his armour, while he was sitting to spin with her female servants. Hercules was said to have supported, for a while, the weight of the Heavens upon his shoulders, and to have separated, by the force of his arm, the two celebrated mountains of Abyla, on the coast of Africa, and

Calpe, on the coast of Spain, which were supposed to have been formerly united, and placed them at eighteen miles distance, opposite each other; which separation made a communication between the Mediterranean and the Atlantic Ocean. These two mountains are called the columns of Hercules, and were looked upon as the boundaries of his labours. This hero is held up by the Ancients as a model of virtue and piety; and as his whole life had been employed for the common benefit of mankind, he was thought to be deservedly rewarded with immortality. His judicious choice of virtue, in preference to pleasure, as described by Xenophon, is well known. The children of Hercules were as numerous as the labours and difficulties which he underwent, and they became so powerful, soon after his death, that they alone had the courage to invade all Peloponnesus: they were called Heraclidæ, from their father; and this name was common to all their descendants. Hyllus, a son of Hercules and Dejanira, soon after his father's death, married Iole: he, as well as all his family, was persecuted by the envy of Eurystheus; and obliged to fly from Peloponnesus. The Athenians gave a kind reception to Hyllus, and the rest of the Heraclidæ, and marched against Eurystheus. Hyllus obtained

obtained a victory over his enemies; killed, with his own hand, Eurystheus, and sent his head to Alcmena, his grandmother. Some time after he attempted to recover the Peloponnesus, with the Heraclidæ, and was killed in single combat by Echemus, king of Arcadia. The descendants of Hercules, after many unsuccessful attempts for the recovery of the Peloponnesus, became at last masters of all the peninsula. This conquest makes an interesting epoch in ancient history: it was finally achieved about 120 years after the first attempt of Hyllus, who was killed about twenty years before the Trojan war.

JASON.

JASON, a celebrated hero, son of Alcimede, daughter of Phylacus, by Æson, the son of Cretheus, and Tyro the daughter of Salmoneus. Tyro, before her connection with Cretheus, the son of Æolus, had two sons, Pelias and Neleus, by Neptune. Æson was king of Iolchos, and, at his death, the throne was usurped by Pelias, on account of the tender years of Jason, the rightful successor. The education of young Jason was entrusted to the Centaur Chiron, and he was removed from the presence of the usurper, who had been informed by an Oracle, that one of the descendants of Æolus would dethrone him. After Jason had made the most extraordinary progress in every branch of science, he quitted the Centaur, and, by his advice, went to consult the Oracle, where was ordered to return to his native country. He obeyed, and repairing to Iolchos, boldly demanded of Pelias, the kingdom which he had unjustly usurped from him. Pelias was intimidated by the spirit and intrepidity of the young hero;

hero; yet unwilling to resign the crown, he sought to remove the immediate claim of Jason, by exciting his thirst of glory, and reminded him, that *Æetes*, king of *Colchis*, had inhumanly murdered their common relation, *Phryxus*; he observed, that such an action called aloud for punishment, and that the undertaking would ensure immortal fame; he added, that his age and infirmities had alone prevented him from avenging the death of *Phryxus*, and that if Jason would undertake the expedition, he would resign to him the crown of *Iolchos*, when he returned victorious from *Colchis*. *Phryxus* was son of *Athamas*, King of *Thebes*, in *Bœotia*: he was a son of *Æolus*, and had married *Nephele*, and some time after, on pretence that she was subject to fits of madness, he married *Ino*, who became jealous of the children of *Nephele*, because they were to ascend their father's throne in preference to her own, and she resolved to destroy them. *Phryxus* was apprized of *Ino*'s intentions; and having secured part of his father's treasures, privately left *Bœotia*, with his sister *Helle*, to go to their friend and relation, *Æetes*, King of *Colchis*: they embarked on board a ship, or, according to the more fabulous accounts of some mythologists, they mounted on the back
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of a ram, whose fleece was of gold, and proceeded on their journey through the air. The height to which they were carried, made Helle giddy, and she fell into that part of the sea which is called Hellespont, from her name. Phryxus continued his flight, and arrived safe in the kingdom of Æetes, where he offered the ram on the altar of Mars. The king received him with great kindness, and gave his daughter Chalciopé in marriage. She had by him two sons, Phrontis Melas, and Argos Cylindrus, whom some call Cyturus. Phryxus was, however, some time after, murdered by his father-in-law, who envied him the possession of the golden fleece and Chalciopé; who, to prevent her children from sharing the fate with their father, sent them privately to Bœotia, as they had not then any thing to fear from the jealousy of Ino, who had been changed into a Sea-Deity. The fable of the flight of Phryxus to Colchis, on a ram, has been explained by some, who observe, that the ship on which he embarked, was either called by that name, or carried on her prow the figure of that animal. The fleece of gold is explained by the treasures which Phryxus carried away from Thebes. Phryxus was said to have been placed among the constellations of Heaven after his death.

The

The ram which carried him to Asia, was said to have been the fruit of Neptune's amour with Theophane. This ram, say the Poets, had been presented to Athamas, by the Gods, to reward his piety towards them, and Nephele procured it, to assist her children in their escape from the jealous rage of Ino.

To return to our hero; he readily accepted a proposal which seemed to promise such military fame, and his intended expedition was no sooner made public, than all the youngest and bravest of the Greeks assembled to accompany him, and to share his toils and glory. Among these were Hercules, Castor and Pollux, sons of Jupiter. Acastus the son and Neleus, the brother, of Pelias, with Asterius, son of Neleus; Orpheus and Amphion; Meleager and Atalanta, the daughter of Schoeneus; Nestor, son of Neleus, and Oileus, the father of Ajax; Philoctetes, the friend of Hercules; Theseus, and his friend Pirithous; Æsculapius, son of Apollo; Zethes and Calais, sons of Boreas; Deucalion, son of Minos; Peleus and Telemon, sons of Æacus; Laertes, son of Arcegius, and father of Ulysses; and Argus, the builder of the ship Argo, in which Jason and his companions embarked, and from which they were called Argonauts.

gonauts. In their voyage they encountered various and extraordinary adventures. They stopped at the island of Lemnos, where they remained some time, and raised a new race of men, from the Lemnian women, who had murdered their husbands, in revenge for their infidelity. Jason had by Hypsipyle, the queen of the country, twin sons, Euneus and Nebrophonus. After the Argonauts had left Lemnos, they visited Samothrace, where they offered sacrifices to the Gods, and then passed to Troas, and to Cyzicum. Here they met with a favourable reception; but Jason inadvertently killed Cyzicus, the king of the country. To expiate this murder, he buried Cyzicus with great magnificence, offered a sacrifice to the Mother of the Gods, to whom he built a temple on Mount Dyndimus. From Cyzicum they visited Bithynia, where Pollux accepted the challenge of Amycus, king of the country, in the combat of the Cestus, and slew him: they were afterwards driven by a storm to Salmydeffa, on the coast of Thrace, where they delivered Phineus, the king of the place, from the persecution of the Harpyes. In the country of the Mariandinians they lost two of their companions, Idmon and Typhis, their pilot. After they had left
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this coast, they were driven upon the island of Arecia, where they found the children of Phryxus, who had been sent by their mother into Greece. From this island the Argonauts arrived safe in *Æea*, the capital of Colchis. Jason explained the cause of his voyage to *Æetes*, but the conditions on which he was to recover the golden fleece, were so hard, that he must have perished in the attempt, had not Medea, the king's daughter, become enamoured of him. She met the leader of the Argonauts in the temple of Hecate, where they exchanged mutual oaths of fidelity, and Medea promised to deliver Jason from her father's hard conditions, while he on his side, engaged to marry, and carry her with him to Greece. He was to tame two bulls, which breathed flames, and which had feet and horns of brass, and to plough with them a field sacred to Mars. After this, he was to sow in the ground the teeth of a serpent, from which armed men would arise, whose fury would instantly turn against him who had ploughed the field. He was also to kill a monstrous dragon, which watched night and day at the foot of the tree on which the golden fleece was suspended. Medea, who was skilled in the knowledge of herbs, enchantments, and incantations, provided her lover with whatever herbs and

and instruments could protect him in the dangers to which he was going to be exposed. Thus prepared, he appeared in the field of Mars; he tamed the fury of the oxen, ploughed the plain, and sowed the serpent's teeth. Immediately an army of men sprung from the earth, and ran towards Jason; he threw a stone among them, and they fell upon each other, till all were totally destroyed. The vigilance of the dragon was lulled to sleep by the power of herbs, and Jason took from the tree the celebrated golden fleece, which was the sole object of his voyage. These actions were all performed in the presence of Æetes and his people, who were all equally astonished at the boldness and success of Jason. The hero, immediately after this conquest, set sail for Europe with Medea, who had been so instrumental in his preservation. Æetes, desirous to revenge the perfidy of his daughter, sent his son Absyrtus to pursue the fugitives. Medea killed her brother, and strewed his limbs in her father's way, that she might more easily escape, while he was employed in collecting the mangled members of his son. The Argonauts, on their return, came to the island of Peucestes, and to that of Circe, daughter of the Sun, who refused to purify them of the murder of Absyrtus. They afterwards passed the Straits of Scylla and Charybdis, where they must have perished,

perished, had not the Sea-Goddes, Thetis, preserved them, on account of her husband Peleus, who was one of the companions of Jason : they were delivered from the Sirens, by the melodious voice and lyre of Orpheus, and arrived in the island of the Phæacians, where they met the enemy's fleet, which had continued the pursuit by a different course ; it was therefore resolved, that Medea should be restored, if she had not been actually married to Jason ; but the wife of Alcinous, king of the country, being appointed umpire between the Colchians and Argonauts, had the marriage privately celebrated, and declared that the claims of Æetes to Medea were now void. From Phæacia, the Argonauts came to the Bay of Ambracia, whence they were driven by a storm upon the coast of Africa ; and, after many disasters, at last came in sight of the promontory of Malea, in the Peloponnesus, where they were purified of the murder of Absyrtus, and soon after arrived safe in Thessaly, where their return was celebrated with universal festivity. Some mythologists say, that Æson, the father of Jason, was not dead, when his son undertook the Argonautic expedition ; but that he had been dispossessed by Pelias, and that he was still alive when Jason returned victorious. These authors
add,

add, that Medea, by her art, restored Æson, who was grown old and infirm, to the vigour and sprightliness of youth. Pelias wishing likewise to see himself restored to the flower of youth, his daughters, persuaded by Medea, who was desirous of avenging her husband's wrongs, put him in a cauldron of boiling water. Their credulity was severely punished; Medea suffered the flesh to be consumed, and Pelias was never restored to life. This inhuman action drew the resentment of the populace upon Medea, and she fled with Jason to Corinth, where they remained some years; but their conjugal felicity was at length disturbed, by a passion which Jason conceived for Glauce, daughter of the king of the country; and in order to marry her, he divorced Medea, who, in revenge for her husband's infidelity, presented Glauce with a poisoned garment, which she had no sooner put on, than it set fire to her body, and she expired in the most excruciating torments. This victim, however, could not satisfy the jealous rage of Medea; and, in her mad transports, she killed two of her own children, in the presence of their father; and when Jason attempted to punish her for this barbarity, she fled from him through the air, on a chariot drawn by winged dragons. Jason, some time
after

after his separation from Medea, was one day reposing himself by the side of the ship which had carried him to Colchis, when a beam fell upon his head, and crushed him to death. This tragical event had been predicted to him long before, by Medea, according to some authors; but others say, that Jason returned to Colchis, where he again met with Medea, and was reconciled to her, and that they reigned there together in peace and security. The Argonautic expedition, according to the best calculations, was atchieved about thirty-five years before the Trojan war. It has employed the pen of many of the writers of antiquity; among the historians, Diodorus Siculus, Strabo, Apollodorus, and Justin; and among the Poets, Onamarcritus, more generally called Orpheus, Apollonius Rhodius, Pindar and Valerius Flaccus, have all related its most remarkable particulars.

THESEUS.

THESEUS.

THESEUS, king of Athens, and son of Ægeus, by Æthra, the daughter of Pittheus, was one of the most celebrated of the heroes of antiquity. He was educated at Træzene, in the house of Pittheus, and, as he was not publicly acknowledged to be the son of the king of Athens, he passed for the son of Neptune. When he came to years of maturity, he was sent by his mother to Athens, and a sword was given him; by means of which he might privately make himself known to his father. On the road Theseus met with many perilous adventures, occasioned by the robbers and wild beasts with which those parts were infested, but all these obstacles were surmounted by the intrepid hero. He destroyed Corynetes, Synnis, Sciron, Proustes, Cercyon, and the celebrated Phæa, from whom the boar of Calydon was said to spring. Theseus, however, did not meet with a cordial reception at Athens. Medea, who had taken refuge at that court, after she had fled from the resentment of Jason, had
great

great influence over the mind of *Ægeus*, which she feared to lose, if *Theseus* was acknowledged his son; she therefore attempted to destroy this unwelcome heir, before his arrival was made public. *Ægeus* himself was to give the cup of poison to the unknown guest at the feast, but the sight of his sword by the side of *Theseus*, reminded him of his amours with *Æthra*, with whom he had left this sword, and enjoined her, if she had a son, to give it to him when he should be of a proper age, and send him to Athens. *Ægeus*, by this token, knew his son, and publicly acknowledged him; and his people rejoiced to find that this illustrious hero, who had cleared Attica from robbers and pirates, was born to reign over them. The *Pallantides*, who had expected to succeed their uncle *Ægeus* on the throne, attempted to assassinate *Theseus*; but they fell in their own snares, and were all put to death by the young prince. The bull of Marathon next engaged the hero's attention; the labour seemed arduous, but he caught the animal alive, and after he had led it through the streets of Athens, he sacrificed it to *Minerva*, or the God of *Delphi*. After this, *Theseus* went to *Crete*, among the seven chosen youths, whom the Athenians were

were obliged to send thither every year, to be devoured by the Minotaur. The wish to deliver the country from so dreadful a tribute, engaged him to undertake this dangerous expedition. Minos, second king of Crete, had imposed this hard condition upon the Athenians, after having obtained a victory over them, because his son Androgeus had been slain in the battle; he likewise obliged them to send yearly seven young virgins, who were sacrificed at the same time, to the monster. The Minotaur was half a man and half a bull, said to be the fruit of the indecent amours of Pasiphae, the wife of Minos. The king had received from Neptune a beautiful white bull, with orders to sacrifice it on his altar. Minos, pleased with the animal, resolved to preserve it, and the God, to punish his disobedience, caused Pasiphae to be enamoured of this fine bull. The fabulous tradition of the poets, who pretend that the Minotaur was the fruit of this infamous connection, is refuted by some writers, who suppose that the infidelity of Pasiphae to her husband, was occasioned by an affection which she had conceived for one of his officers, named Taurus, and that Dædalus, who built the famous labyrinth of Crete, by permitting his house to be the asylum of the lovers, was looked upon

upon as necessary to the crime of Pasiphæ. Minos confined him in the labyrinth which he had constructed. Here he made wings with feathers and wax, and fitted them to his body, and that of his son Icarus, who was the companion of his confinement. They took their flight in the air, from Crete, but the heat of the sun, melted the wax on the wings of Icarus, whose flight was too high, and he fell into that part of the ocean, which from him, has been called the Icarian sea. The father, by a proper management of his wings, alighted Cumæ, where he built a temple to Apollo, and thence directed his course towards Sicily; where he was kindly received by Cocalus, who reigned over part of the country.

Theseus, on his arrival in Crete, was shut up in the Labyrinth where the Minotaur was kept, to be devoured by him, but having the good fortune to please Ariadne, the King's daughter, he killed the monster, and escaped from the Labyrinth, by means of a clue of thread, which she gave him, and without which it was impossible to find the way through the perplexed windings of the edifice. Theseus immediately sailed from Crete, with his companions, whom he had redeemed from death by this victory.

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likewise accompanied him in his flight, but he had the cruelty to abandon her to whom he owed his safety, and left her, while she was asleep, in the island of Naxos, where they had been driven by contrary winds. In this disconsolate situation she was found by Bacchus, who married her, and gave her a crown of seven stars, which was placed among the constellations, after the death of Ariadne. The ships in which Theseus had sailed from Athens, had black sails, and he had promised his father to change them for white ones, if he returned victorious; he had, however, forgotten to take this precaution, and Ægeus, who watched continually for the return of the vessel, no sooner beheld the black sails, which he regarded as the certain signal of ill-success, than he threw himself in despair, from a high rock into the sea. Theseus ascended the throne, and was adored by his subjects, for the equity and mildness of his reign. The fame which he had acquired by his victories and policy, made his alliance courted by the neighbouring princes, but Pirithous, son of Ixion, and king of the Lapithæ, wished to meet him in the field of battle. He accordingly invaded Attica, and when Theseus had marched out to meet him, the two enemies, struck at the sight of each other, rushed

between

between their two armies, to embrace in the most cordial and affectionate manner; and from that time began the most sincere and admired friendship, which has become proverbial. Theseus was present at the nuptials of his friend, and he was the most eager and courageous of the Lapithæ in the defence of Hippodamia, and her female attendants, from the brutal attempts of the Centaurs. Hercules was likewise present, and did not fail to distinguish himself on this occasion, on behalf of the women. This is the famous battle of the Centaurs with the Lapithæ, which is elegantly described by Ovid, and has likewise employed the pen of Hesiod, Valerius Flaccus, &c. The Centaurs were defeated, and obliged to retire into Arcadia, where their insolence was a second time punished by Hercules, when he was going to hunt the boar of Erymanthus. Theseus married Hippolyte, queen of the Amazons, by whom he had a son, named Hippolitus. After her death he married Phædra, the sister of Ariadne, by whom he had Acamas and Demophoon. They had long lived in conjugal felicity, when Venus, who hated all the descendants of the sun, inspired Phædra with an unconquerable passion for Hippolytus, whom she addressed on the subject of this criminal fondness. The

prince, filled with horror, rejected her with disdain, and Phædra, incensed beyond measure at this reception, resolved to punish his coldness and refusal; she therefore accused him to Theseus of having attempted her virtue. The credulous father believed the accusation, and without hearing the defence of Hippolytus, he banished him from his kingdom, and implored Neptune, who had promised to grant him three requests, to punish him in some exemplary manner; accordingly, as the unfortunate Prince fled from Athens, his horses were suddenly terrified by a huge sea-monster, which Neptune had sent on the shore. He was dragged through precipices, and over rocks, and was trampled under the feet of his own horses, and crushed by the wheels of his chariot. When the tragical fate of Hippolytus was known at Athens, Phædra confessed her crime, and killed herself, unable to survive him whose death her guilt had occasioned. The death of Hippolytus, and the incestuous passion of Phædra, is the subject of one of the tragedies of Euripides, and of Seneca. Helen, according to some writers, was carried away, when very young, by Theseus aided by Pirithous, and they even add, that she had a daughter by him; but the resentment of Castor and Pollux soon obliged him to restore

store her into their hands ; all this story is however confuted by other Mythologists. Some say that Theseus and his friend descended into the Infernal Regions, with an intention to carry away Proserpine ; but Pluto, apprized of their design, prevented them. To punish their bold attempt, Pirithous was placed on his father's wheel, and Theseus was fastened to a huge stone, on which he had sat to repose himself. Some time after, Hercules delivered the two friends from their confinement and torments, and they were permitted to return upon earth with him, when he came to fetch the dog Cerberus ; and he redeemed likewise Alceste, the daughter of Pelias, who had voluntarily submitted to death herself, to save the life of her husband Admetus. During the captivity of Theseus in the kingdom of Pluto, Mnestheus, a descendant of Erechtheus, ingratiated himself into the favour of the people of Athens, and obtained the crown in preference to the children of the absent monarch. Theseus, at his return, endeavoured in vain to eject the usurper. The Athenians had forgotton all his benefits, and he was obliged to retire to the court of Lycomedes, king of the island of Sciros. Lycomedes, after paying him much attention, growing jealous of his fame, or bribed by the

presents of Mnestheus, took him to the top of a high rock, on pretence of shewing him the extent of his dominions, and threw him down a deep precipice. Some suppose that Theseus inadvertently fell down this precipice, and was crushed to death, without receiving any violence from Lycomedes. After the death of Mnestheus, the children of Theseus recovered the throne of Athens, and, that the memory of their father might receive the honours due to a hero, they brought his remains from Scyros, and gave them a magnificent burial: they also raised statues and a temple, and festivals and games were instituted, to commemorate the actions of a hero, who had rendered such services to the people of Athens. These festivals were still celebrated with original solemnity in the age of Pausanias and Plutarch, about 1200 years after the death of Theseus. The historians disagree with the poets in their accounts of this hero, and they suppose that it was not the Queen of Hell, but Proserpine, the daughter of Aidoneus, a king of the Molossi, whom they attempted to take away by force. The dog, which kept the gates of the palace, was, they say, called Cerberus, and, from this similitude of names, perhaps, arises the fiction of the poets. Pirithous was torn in pieces by the dog, and

and Theseus was confined in a prison, from whence he made his escape, by the assistance of Hercules. Some authors say, that these friends were not of the number of the Argonauts; but that they were both detained either in the country of the Molossi, or in the Infernal Regions, at the time of Jason's expedition to Colchis.

PERSEUS.

PERSEUS, son of Jupiter and Danae, the daughter of Acrisius, whose birth gave such uneasiness to his grand-father, on account of the oracle, which had foretold, that he was to perish by the hand of his daughter's son, that he caused both the child and its mother to be thrown into sea: they were, however, preserved by a fisherman, called Dictys, and carried to Polydectes, King of the island of Seriphos, one of the Cyclades, who treated them with great humanity, and Perseus was entrusted to the care of the priests of Minerva. His rising genius and courage, however, soon began to displease Polydectes, who had conceived a passion for Danae; and, as the presence of her son seemed an obstacle to its gratification, he resolved to remove him, by engaging him in some perilous enterprise, in which he hoped he might perish; he therefore required of Perseus, to bring him the head of the Gorgon Medusa. The young hero did not decline the arduous undertaking, and by the favour of the Gods, and particularly by the

the assistance of Minerva, who peculiarly patronized him, he happily achieved this celebrated conquest, in the manner that has been already related in the account which has been given of the Gorgons. The conqueror, on his return, stopped at the palace of Atlas, King of Mauritania, brother to Prometheus, where he hoped to meet a kind reception, by announcing himself as the son of Jupiter, but his hopes were disappointed. Atlas recollected that, according to an ancient oracle, his gardens were to be robbed of their fruit, by a son of Jupiter, and, therefore, he not only refused Perseus the hospitality he demanded, but he even attempted to offer violence to his person. Perseus, as his best means of defence, shewed him the head of Medusa, and instantly Atlas was changed into a large mountain, which bore his name, in the desarts of Africa. Perseus, after this, continued his flight through the air, mounted on the winged horse Pegasus, which had sprung from the blood of Medusa; and, as he passed through the territories of Libya, he discovered on the coasts of Æthiopia, the beautiful Andromeda, exposed to a sea-monster. She was daughter to Cepheus, King of Æthiopia, by Cassiope, and had been promised in marriage to her uncle Phineus, when Neptune sent an inundation

into the kingdom, and a sea-monster to ravage the country, because Cassiope had boasted herself fairer than Juno and the Nereides. The oracle of Jupiter Ammon had pronounced, that Andromeda must be exposed to be devoured by the monster, and that this sacrifice alone could appease the offended Deities: she was accordingly chained to a rock, and, at the moment the monster was about to seize his prey, Perseus appeared. He had been struck with her charms, and touched by her situation, and offered her father to deliver her from death, provided he might obtain her in marriage, as the reward of his labours. Cepheus did not hesitate to promise what he required, and immediately the hero, raising himself in the air, flew towards the monster, and holding full before his eyes, the petrifying head which he carried, instantly turned him into a rock. This happy event was celebrated with great festivity, and Andromeda was the same day given in marriage to her deliverer, who raised three altars to Jupiter, Mercury, and Pallas, on which he offered sacrifices, as a testimony of his gratitude to those Deities, for the protection they had afforded him. The universal joy was, however, disturbed by Phineus, the uncle of Andromeda, who entered the palace with a
number

number of armed men, and attempted to carry away the bride. Perseus, in opposing this violence, must have fallen a victim to the rage of Phineus, had he not at last had recourse to the same arms, which had already proved so fatal to Atlas and the sea-monster. He shewed the Gorgon's head to his adversaries, and they were instantly turned to stone; each in the same attitude in which he then stood. Cepheus, and all those who had supported Perseus, shared not the fate of Phineus and his adherents, the hero having previously warned them of the power of the terrific head. Soon after this memorable adventure, Perseus returned to Seriphos, at the very moment that his mother Danaë fled to the altar of Minerva, to avoid the pursuit of Polydectes, who attempted to offer her violence. Dictys, who had saved her from the sea, and who, as some say, was the brother of Polydectes, defended her valiantly, and therefore Perseus, sensible of his merit and humanity, placed him on the throne of Seriphos, after he had punished Polydectes, and the associates of his guilt, by turning them into stones. Perseus, after this, wishing to revisit his native country, embarked for the Peloponnesus, with his mother and Andromeda. When he reached those coasts, he was informed, that Tutamias, King of La-

rissa, was celebrating funeral games, in honour of his father. This intelligence drew him to Larissa, to signalize himself in throwing the quoit, of which, according to some, he was the inventor; but here he was so unfortunate as to kill a man with a quoit which he had thrown in the air. This man was no other than his grandfather, Acrisius, who, on hearing that his grandson was arrived in the Peloponnesus, had immediately fled from his kingdom of Argos, to the court of his friend and ally Teutamias, to prevent the fulfilling of the oracle, which had induced him to treat his daughter and her child with so much severity. Some suppose, that Acrisius had gone to Larissa, to be reconciled to his grandson, whose fame had been spread in every city of Greece, and Ovid maintains, that Perseus had re-instated his grandfather in his kingdom, from which he had been forcibly driven by the sons of his brother, Prætus, before the unfortunate accident of the quoit. Perseus was greatly afflicted at having occasioned the death of Acrisius; and though by it he became entitled to the throne of Argos, he refused to reign there, and, in order to remove from a place, which reminded him of the parricide which he had involuntarily committed, he exchanged his kingdom for that of Tirynthus, and

and the maritime coast of Argolis, where Megapenthes, the son of Prætus, then reigned. When he had finally settled in this part of the Peloponnesus, he determined to lay the foundation of a new city, which he made the capital of his dominions, and called it Mycenæ. The time and manner of the death of Perseus, are not known, but it is universally agreed, that he received divine honours, like the rest of the ancient heroes. He had statues at Mycenæ, and in the island of Seriphos, and the Athenians raised him a temple, in which they consecrated an altar to Dictys, who had treated Danaë and her infant son with such paternal tenderness. The Egyptians also paid particular honour to the memory of this hero, and asserted, that he sometimes appeared among them, wearing shoes two cubits long, which was always interpreted as a sign of fertility. Perseus had by Andromeda, Alceus, Sthenelus, Nestor, Electryon, and Gorgophone. After his death, according to some mythologists, he became a constellation in the Heavens.

ULYSSES.

ULYSSES.

ULYSSES, king of the islands of Ithaca and Dulichium, son of Anticlea, the daughter of Autolycus, and of Laertes; though some authors say, that Sisyphus was his father, yet he was generally reputed the son of Laertes. He was one of the suitors of Helen, but, as he despaired of success in his applications, on account of the great number of Princes who solicited her hand, he demanded Penelope, the daughter of Icarius, in marriage, and obtained her by means of Tyndarus, the reputed father of Helen, who was uncle to Penelope, and who had been advised by Ulysses, to permit his daughter an uninfluenced choice among her suitors, and to bind them all by a solemn oath, to unite together in protecting her person, if any violence should ever be offered to her. All the contending Princes submitted to this decision, and Helen chose Menelaus. Ulysses, after this, returned to Ithaca, where his father resigned to him the crown, and retired to peace and rural solitude. But the rape of Helen, by
Paris,

Paris, did not allow Ulyſſes long to enjoy a happineſs which ſeemed ſo perfect. He was ſummoned to the war, with the other Princes of Greece. Unwilling to leave his kingdom, and his beloved Penelope, whoſe virtues and tenderneſs were without example, he pretended to be insane, and he yoked a horſe and a bull together, with which he ploughed the ſea-ſhore, where he ſowed ſalt inſtead of corn. The deceit was ſoon diſcovered by Palamedes, a Grecian chief, who was ſent to bring Ulyſſes to meet the aſſembled Princes; he took Telemachus, whom Penelope had lately brought into the world, and laid him before the plough of his father, who diſcovered that his insanity was not real, by turning the plough a different way, to avoid hurting his infant ſon. Ulyſſes was therefore obliged to go to the Trojan war, where he ſoon diſtinguiſhed himſelf by his valour, and ſtill more by his prudence and ſagacity. By his means Achilles was diſcovered among the daughters of Lycomedes, king of Scyros, and Philoctetus was induced to abandon Lemnos, and to bring the arrows of Hercules to the ſiege of Troy. With the aſſiſtance of Diomedes, he ſlew Rheſus, and the ſleeping Thracians, in the miſt of their camp, and he introduced himſelf into the city of Priam,

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and carried away the palladium of the Trojans. For these eminent services he was held in the highest estimation among the Greeks; and, after the death of Achilles, was rewarded with his arms, for the possession of which, Ajax had contended with him. After the destruction of Troy, Ulysses embarked to return to Greece; but he was exposed to a number of misfortunes before he reached his native country, from which he was absent twenty years. It seems, however, unnecessary here, to enter into the particulars of those adventures, which are so fully and beautifully described in the *Odessey* of Homer, a poem so universally read and admired. Suffice it to say, that the hero at last arrived happily at Ithaca, where, after having punished with death all the insolent suitors of his wife Penelope, by whom she had been persecuted during his absence, he reigned in peace many years. It is said, that he was at last killed by Telegonus, a son whom he had had by the sorceress Circe, and who had landed in Ithaca, in hopes of making himself known to his father, whom he slew in a quarrel, without knowing who he was.

ACHILLES.

ACHILLES.

ACHILLES, son of Peleus and Thetis, was the bravest of all the Greeks who went to the Trojan war. He was, as has been said, invulnerable in every part, except the heel, by which his mother held him, when she plunged him in the Stygian Lake. He was educated by the Centaur Chiron, who taught him the art of war, and made him master of music, and by feeding him with the marrow of wild beasts, rendered him vigorous and active. He was taught eloquence by Phoenix, whom he ever after loved and respected. Thetis, to prevent her son from going to the siege of Troy, where he was doomed to perish, privately sent him to the court of Lycomedes, where he was disguised in a female dress; but as Troy could not be taken without the aid of Achilles, Ulysses undertook to bring him to the Grecian camp; he went to the court of Lycomedes, in the habit of a merchant, and exposed jewels and arms to sale. Achilles, without regarding the shining baubles, which engaged the attention of his female

female companions, eagerly seized and fitted on a suit of armour. The penetration of the king of Ithaca needed no further proof that he had found Achilles, and he engaged him without difficulty, to depart with him for Troy. The actions of this hero, during that famous war; his quarrel with Agamemnon; his triumph over Hector; and his death by Paris, who wounded him in his vulnerable heel, are all related at large in the Iliad and Odessey of Homer. Achilles was buried at Sigæum, and divine honours were paid to him, and temples raised to his memory. The Theffalians yearly sacrificed a black and a white bull on his tomb. It is said, that when this hero was very young, he was asked by his mother, whether he should prefer a long life spent in obscurity and retirement, or a few years of military fame and glory, and that he made choice of the latter. Some ages after the Trojan war, Alexander, going to the conquest of Persia, offered sacrifices on the tomb of Achilles, and admired the hero, who had found a Homer to publish his fame to posterity. Neoptolemus, called likewise Pyrrhus, was the son of Achilles, by Deidamia, a daughter of Lycomedes. He was at the taking of Troy, and Priam fell by his hand.

ÆNEAS.

ÆNEAS.

ÆNEAS, a Trojan prince, son of Anchises, and the Goddess Venus. He married Creusa, a daughter of Priam, by whom he had a son called Ascanius. The opinions of authors concerning the character of Æneas are extremely different. During the Trojan war he behaved with great valour in defence of his country, and came to an engagement with Diomedes and Achilles; yet many writers accuse him of betraying Troy to the Greeks, with Antenor, and of preserving his life and fortune by that treachery. When Troy was in flames he carried away, upon his shoulders, his father Anchises, and the statues of his household Gods, leading his young son by the hand; but his wife, who followed behind, was killed by the Greeks. Some however say, that she was saved by Cybele, who carried her away to her temple, of which she became the priestess. Æneas retired to Mount Ida, where he built a fleet of twenty ships, and set sail in quest of a settlement. He directed his course towards Italy, whither he
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was called by the will of the Gods, who had promised that he should there find a kingdom, in which his posterity should reign after him. The various adventures which he encountered during this voyage, is the subject of the *Æneid* of Virgil, which is so generally known, that it would be superfluous to relate them here. After enduring seven years of fatigues and dangers, which had elapsed since he quitted his native country, he arrived in Italy, and having vanquished the enemies who opposed his establishment, he married Lavinia, daughter of the king of the country, in whose honour he built the town of Lavinium, and succeeded his father-in-law. After a short reign *Æneas* was killed in a battle against the Etrurians. Some say that he was drowned in the Numicus, where his body was weighed down by his armour, upon which the Latins, not finding their king, supposed that he had been taken up to Heaven, and therefore offered him sacrifices as to a God. The arrival of *Æneas* in Italy, has been fixed in the 54th Olympiad. Some authors suppose, that *Æneas*, after the siege of Troy, fell to the share of Neoptolemus, together with Andromache, and that he was carried to Thessaly, whence he escaped to Italy. Others say, that after he had come to Italy, he returned to Troy, which he rebuilt,

rebuilt, leaving Ascanius king of Latium. Æneas is represented as remarkable for his piety and submission to the will of the Gods: he is said to have had a son by Lavinia, called Sylvius, because his mother retired with him into the woods, after the death of his father, and that he succeeded Ascanius on the throne of Latium.

CADMUS.

[CADMUS.]

CADMUS, a son of Agenor, king of Phœnicia. He was sent by his father in search of his sister Europa, whom Jupiter had carried away, with orders never to return to Phœnicia, if he did not bring her back. As his search proved fruitless, he consulted the oracle of Apollo, and was directed to build a city, where he should see a young heifer stop in the grass, and to call the country Bœotia. He found the heifer, according to the instructions of the oracle, and, as he wished to thank the God by a sacrifice, he sent his companions to fetch water from a neighbouring grove. The waters were sacred to Mars, and guarded by a dragon, which devoured all the descendants of Cadmus, who, tired with their seeming delay, went to the place, and saw the monster still feeding on their flesh. He attacked the dragon, and overcame it by the assistance of Minerva, and sowed the teeth in a plain, when suddenly, armed men arose from the ground. Cadmus threw a stone in the midst of them, and they instantly turned
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their arms one against the other, till all perished, except five, who assisted him in the building of his city. Soon after he married Hermione, the daughter of Venus, by whom he had a son, Polydorus, and four daughters, Ino, Agave, Autonoe, and Semele. Polydorus married Nycteis, by whom he had Labdacus, the father of Laius. All this family was persecuted by Juno with unrelented hatred, as has been already observed. Cadmus and Hermione, overwhelmed by their own, and their childrens, misfortunes, retired to Illyricum: they at last entreated the Gods to remove them from the calamities of life, and they were changed into serpents. Some explain the fable of the dragon, by supposing that it was a king of the country, who was conquered by Cadmus, and the armed men rising from the field, no more than men armed with brass, according to the signification of a Phœnician word. Cadmus was the first who introduced the use of letters in Greece; but some maintain, that the alphabet which he brought from Phœnicia, was only different from that which was used by the ancient inhabitants of Greece. This alphabet consisted only of sixteen letters, to which Palamedes afterwards added four, and Simonedes, of Melos, the same number. The worship of many of the Egyptian
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and Phœnician Deities, was also brought into Greece by Cadmus. It is supposed that he lived about 1590 years before the Christian æra. According to those who say, that Thebes was built at the sound of Amphion's lyre, Cadmus built only a small citadel, which he called Cadmea, and laid the foundations of a city, which was afterwards finished under his successors.

CASTOR

CASTOR AND POLLUX.

CASTOR and Pollux, the twin sons of Leda, the wife of Tyndarus; the manner of their birth has been already related; they were both commonly called the sons of Jupiter, though Pollux alone was immortal. Mercury, immediately after their birth, carried them to Pallena, where they were educated, and, as soon as they had arrived to years of maturity, they embarked with Jason, to go in quest of the golden fleece. In this expedition both behaved with superior courage. Pollux conquered and slew Amycus, in the combat of the Cestus, and was ever after reckoned the God and Patron of Wrestlers. Castor distinguished himself in the management of horses: they cleared the Hellespont, and the neighbouring seas, from pirates, after their return from Colchis; from which circumstance, they were always deemed the friends of navigation. During the Argonautic expedition, in a violent storm, lambent flames were seen to play round the heads of the sons of Leda, and immediately the tempest ceased, and the sea was

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calmed. From this occurrence their power to protect mariners has been more fully credited, and the two mentioned fires, which are said to be common in storms, have since been known by the name of Castor and Pollux. When they both appeared, it was a sign of fair weather; but if only one was seen, it prognosticated storms, and was called Helena. Castor and Pollux being invited to a feast, when Lynceus and Idas were going to celebrate their marriage with Phœbe and Talaira, the daughters of Leucippus, who was brother to Tindarus, they became enamoured of the two women whose nuptials they came to celebrate, and resolved to carry them away by force. This violence provoked Lynceus and Idas, a battle ensued, and Castor killed Lynceus, and was killed by Idas. Pollux revenged the death of his brother by that of Idas; but the loss of his beloved Castor was so insupportable to him, that he entreated Jupiter to restore his brother to life, or to deprive himself of immortality. Jupiter at length consented that Castor should share it with him, and consequently, so long as the one was upon earth, so long was the other detained in the Infernal Regions, and they alternately lived and died every day; or, according to some, every six months. This act of fraternal

fraternal love Jupiter rewarded, by making the two brothers constellations in Heaven, under the name of Gemini, which never appear together, but when one rises, the other sets, and so on alternately. Castor had a son named Anogon, by Talaira; and Phœbe had Mnesileus, by Pollux. The brothers received divine honours, and white lambs were usually offered on their altars: they were generally called Dioscuri, sons of Jupiter, and the Ancients frequently swore by their divinity. Among the Romans there prevailed many reports at different times that Castor and Pollux had made their appearance in the armies of that people; and, mounted on white steeds, at the head of their troops, had furiously attacked the enemy: they were generally represented mounted on white horses, armed with spears, and riding side by side, with their heads covered with a bonnet, on whose top glittered a star.

ORPHEUS.

ORPHEUS, the son of Apollo and the Muse Calliope; though, by some, he is said to be the son of Œager, a king of Thrace. He received a lyre from Apollo, or from Mercury, upon which he played with such a masterly hand, that even the most rapid rivers ceased to flow, the savage beasts of the forest forgot their ferocity, and the mountains came to listen to his song. All nature seemed charmed and animated. Orpheus was beloved and followed by all the Nymphs; but Eurydice alone had been able to make an impression on his heart. He married her, but their happiness was of short duration. Aristæus became enamoured of Eurydice, and as she fled from his importunities, a serpent, which was lurking in the grass, bit her foot, and she died of the poisoned wound. Her loss was severely felt by Orpheus, and he resolved to recover her, or perish in the attempt. With his lyre in his hand, he entered the Infernal Regions, and gained admission to the palace of Pluto, who was charmed with the melody.

melody of his strains ; and, according to the beautiful expressions of the poets, the wheel of Ixion stopped ; the stone of Sisyphus stood still ; Tantalus forgot his perpetual thirst, and even the Furies relented. Pluto and Proserpine were moved with his sorrow, and consented to restore him Eurydice, provided he forbore looking behind him, till he had passed the extremest borders of Hell. The conditions were gladly accepted, and Orpheus was already in sight of the Upper Regions, when he forgot his promises, and turned back to look at his long lost Eurydice. He saw her, but she instantly vanished from his eyes. He attempted to follow her, but he was refused admission, and the sole consolation he could find, was to sooth his grief by the sound of his musical instrument in groves, or on the mountains. He totally separated himself from the society of mankind, and the Thracian women, whom he had offended by his neglect and coldness towards them, attacked him, while they were celebrating the Orgies of Bacchus ; and, after they had torn his body in pieces, they threw his head into the Hebrus, which still articulated the words Eurydice ! Eurydice ! as it was carried down the stream into the Ægean Sea. Orpheus was one of the Argonauts, of which celebrated expedition

pedition he wrote a poetical account, still extant. This is doubted by Aristotle, who says, according to Cicero, that there never existed an Orpheus, but that the poems which pass under his name, are the compositions of a Pythagorean philosopher, named Cercops. According to some of the Moderns, the Argonautica, and the other poems attributed to Orpheus, are the production of the pen of Onomacritus, a poet, who lived in the age of Pisistratus, tyrant of Athens. Pausanias, however, and Diodorus Siculus, speak of Orpheus as a great poet and musician, who rendered himself equally celebrated by his knowledge of the art of war, by the extent of his understanding, and by the laws which he enacted. Some maintain that he was killed by a thunder-bolt. He was buried at Pieria, in Macedonia, according to Apollodorus. The inhabitants of Dion boasted that his tomb was in their city, and the people of Mount Libethrus, in Thrace, claimed the same honour. Orpheus, as some report, after death, received divine honours. The Muses gave an honourable burial to his remains, and his lyre became one of the constellations in the Heavens.

AMPHION.

AMPHION.

AMPHION, another musician, much celebrated by the Ancients, was the son of Jupiter and Antiope, the daughter of Nycteus, who had married Lycus, and had been repudiated by him when he married Dirce. Amphion was born at the same birth with Zethus, on Mount Cytheron, where Antiope had fled to avoid the resentment of Dirce, from whom she experienced the most barbarous treatment. The two children were exposed in the woods, but preserved by a shepherd. Amphion, as he grew up, cultivated Poetry, and made such an uncommon progress in music, that he is, by some, said to be the inventor of it, and to have built the walls of Thebes at the sound of his lyre. Mercury taught him to play on this instrument, which he gave him, and Amphion was the first who raised an altar to this God. Zethus and Amphion united to avenge the wrongs which their mother had suffered from the cruelty of Dirce. They besieged Lycus in his palace, took him, and put him to death, and tied Dirce

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to the tail of a wild bull, which dragged her through precipices till she expired. The fable of Amphion's moving stones, and raising the walls of Thebes at the sound of his lyre, has been explained, by supposing, that he persuaded, by his eloquence, a wild and uncivilized people to unite together, and build a town, in order to protect themselves from the attacks of their enemies.

FINIS.

